The Word

VOLUME 3 NOVEMBER, 1959 NUMBER 9

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In this issue: Complete Acts of the Convention

OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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His Grace Archbishop Ireney and Japanese Clergy at the Annual Council of the Japanese Orthodox Church in Tokyo, Japan, July 12-15

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THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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* * * *

THE DIVINE LITURGY COMPLETE

by PETER ILICH TSCHAIKOVSKY

After three years of hard work, the Reverend Father James C. Meena at the request of His Eminence, Metropolitan Antony, was able to finish the translation of the famous Divine Liturgy composed in Slavonic by the great Russian, Peter Ilich Tschaikovsky. The book is now ready for all choirs, in English, beautifully printed and bound in 56 pages—size 8½ x 11—Price $2.00. You may order your copy from the Archdiocese. Our grateful thanks to Father James for his sincere sacrifice and loyal dedication to the beautiful music of our Holy Church, and to all the good friends who helped him in this great work.

* * * *

PRIESTS TRANSFERED

The retirement of the Very Reverend Archpriests Michael Baroudy of Vicksburg, Miss. and John Koury of Monessen, Pa., were accepted after a long and glorious career of loyal service to our beloved Archdiocese. May they enjoy their retirement in good health for many years.

The resignation of Father Theodore Ziton of St. Nicholas Church of Montreal, Canada, was accepted, and he will be appointed to another parish shortly.

Rt. Rev. Archimandrite John Barrett was appointed priest for St. George's Church of Vicksburg, Miss.

Father John Chromiak was transferred from Allentown to Greensburg, Pa. (St. Michael's Church).

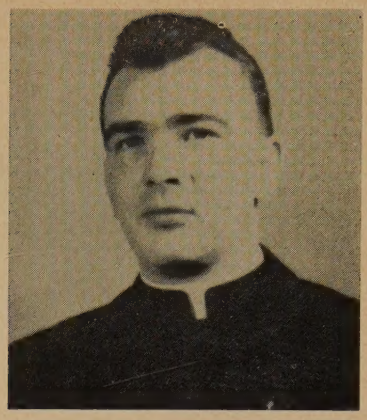
Father Samuel Makad was appointed priest of St. Michael's Church of Monessen, Pa.

Fr. Gregory Rowley was appointed priest for St. George's Church of Terre Haute, Indiana.

Fathers David R. Brophy and Philip Giffin of Buffalo, N.Y. were accepted in the jurisdiction of the Archdiocese. They are now teaching at college, and will be assigned to parishes next Spring.

Father Joseph Shaheen was ordained a priest for St. George's Church of Philadelphia.

Can Rome Unite with the Orthodox Church



PART II

by FR. MICHAEL BUBEN

St. John Chrysostom (Talk 88 on John) writes: "When, after hearing the question twice from the *Heart-seer*, he heard the same question (lovest thou Me?) for the third time, Peter became saddened. He remembered his cowardly offense (denials), which came immediately after strong, brave, faithful vows to go even unto death. . . . "Lord, *Thou knowest All*, Thou knowest that I love Thee," answered Peter. . . . Notice, brethren, how much he has changed. How careful and humble. He does not show impulsiveness, nor dare contradict himself. He thinks to himself:- "I took much for granted then, when with strength I answered, but the outcome defeated me. I think, that I love, but maybe it is that I don't love as before." . . . How clear and beautiful are Peter's thoughts analyzed by St. Chrysostom, in the true Orthodox meaning.

St. Gregory the Theologion (in Talk 39 against Novita, who did not believe in repentence) says; "Is it possible, that you do not respect this great Peter to whom what happened during the Passion was not of human design? Did not Christ Himself restore him and, after a threefold questioning and confessional answering, heal him from his denials? St. Gregory goes on to explain that because the sins were made by words from his lips, so also would be the restoration made by words. Three times in order to reinforce him over the three denials.

From these and many other Holy Fathers, we see that any inspired interpretation of this text, would make it impossible to be interpreted in the opinion that Peter received a threefold authority separate and above the other apostles. It is clear that this talk is about the (fall and) restoration of Peter to apostleship, and an equal distribution of that received by ALL Apostles to shepherd Christ's flock.

Strange also, how for their own purposes, Romans interpret the word—*lambs* to mean Christians (laymen), and the word—*sheep* to mean pastors (bishops), subordinated to Peter and his successors—Roman popes. There is already a naive feeling here, that the lambs will not believe the teachings of the sheep. It is interesting to read what a learned Jesuit wrote about this subject. A Jesuit named *Maldonat* wrote: "It is not necessary to go into great detail to explain why Jesus Christ used the word *lambs* and not sheep. . . . Anyone, trying to explain the words (to students? Aut.) should be careful, not to appear ridiculous and a cause for laughter among the educated. Without dispute, Christ called some lambs and sheep both.

This Jesuit was partly right: the words lambs and sheep are used without specific distinction in Scripture. We read in the Gospel according to St. Matthew (10-16): *"Behold, I send you forth as sheep in the midst of wolves;"* but in St. Luke (10,3) we read: *"Behold, I send you forth as lambs among wolves."* Jesus Christ gives the name *sheep* to all future believers: *"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice;"* (John 10, 16).

Gospel Listing of Apostles Names

Another opinion which would make Peter the head over other Apostles, according to Rome, is the fact that his name is listed first in an Evangelical listing of the Apostles.

From our side we could ask; "Are we supposed to consider as a primate, having authority over other students, the one, whose name stands first in a list of students? . . . St. John Chrysostom sees a perfectly different reason for the listings. Here are the Saint's words: "The Lord placed Peter and Andrew before the others only because they were *firstcalled*. Later he placed James before John, not because of worthiness, but simply due to age as is the custom to consider one brother older than the other.

In Orthodox co-celebration, the places around the altar are assigned to priests according to seniority of ordination. It is possible to have an old 60 year old priest take a place *behind* one 30 years of age, if the younger was *ordained* before the older in years. This is custom and is not because of worthiness or unworthiness but based on the simple principle—*first come, first served.*

If St. John Chrysostom saw the authority in St. Peter, which the Romans do, then he could have said, that Peter was placed first because he was given an authority over all, and Andrew was placed second, because Andrew with Peter were the first of the apostles called by Christ. However, in the Gospels and Epistles, Peter is not always listed first. In the Gospel according to St. John, Andrew

is listed first; In the Epistle to Galations James is listed first as Paul refers to James, Cephas(Peter), and John as pillars of the Church. In first Corinthians, Peter is referred to after the apostles.

Some holy fathers point out that Peter was a spokesman (mouth) for the Apostles. Whenever a question was directed at all of them, it was usually Peter who answered. This fact is attributed to his personality, which was lively, impressionable, impulsive, eager. His character, however, was not the result of any lordship or authority over the others for it would contradict Christ's command:- *"but whosoever shall be great among you, shall be your slave: And whosoever of you will be the chiefest, shall be servant of all."* (Mark 10, 43-44).

The Nicene Creed

Faith in the Universal Church is a fundamental dogma of the Nicene Creed formulated at the first two ecumenical councils. (Nicaea-325 A.D. and Constantinople-381 A.D.) We read this dogma in our prayers, and usually it is sung out during Sunday Liturgy: (I believe) "In One, Holy, Catholic, and Apostolic Church;" According to ultramontist teaching the Church is secondary to papal primacy; even an ecumenical council has no validity without the consent and approval of one person alone—the infallible pope speaking ex-Cathedra. If this were so, why then do we NOT read in the Nicene Creed the words: (I believe) "In the Holy Roman Pope" ? ? ? - Canons of the Seven Councils forbid any addition to or subtraction from any canon which was inspired by the Holy Ghost and formulated by the Holy Fathers of an undivided Church. Not only was there to be NO substraction from or addition to the Canons, but that which was approved and accepted universally was to be a dogma of faith for ALL time for ALL Christians. Would Christ have not avoided confusion would not the Great Teacher simply had said?—"I give to Peter and his successors authority over the whole Church, and whomoever does not submit to them, does not submit to Me." Indeed, we have seen from the Gospel that Christ gave this authority equally to ALL His Apostles.

Acts and Deeds

If Our Lord commanded subordination to Peter and his successors, not through *words* written in Scripture, WHY IS THIS NOT REVEALED IN ANY STORY ABOUT THE ACTIONS OR DEEDS of the Apostles? Why does not Scripture reveal how this authority was used? What did Peter command each and every apostle to do? On the contrary, we read where Peter was sent to Samaria by the other apostles (Acts 8, 14) ; that the Christians at Jerusalem argued with him for feasting with the un-circumcised. Why didn't Peter alone settle the argument between Judain and Gentile Christians about the ritual of the Old Covenant? Why was it necessary to gather a Council of ALL apostles, where James, not Peter presided? Why were the words: "So it Wills the Holy Ghost and *US*" added to all interpretations?

With countless volumes written on the subject, through the centuries, based on Scripture and the Holy Fathers, the Orthodox Catholic Church strongly emphasises—that Jesus Christ did not give a *separate* authority to St. Peter, nor especially to the popes of Rome. If Peter had the authority attributed him by the Romans, then without question, Apostle Paul, would not have written to the Galatians (2, 9) that James, Peter, and John are considered as pillars of the Church. Also, Paul does not exclude himself from these *pillars,* but compares himself to Peter. Peter, he wrote, was to preach to the circumcised, and he (Paul) to the un-circumcised. Many Corinthians were divided into cliques,—some said: we are Paul's, others—we are Apollos, third—we are Peter's. If Paul had considered Peter as a vicar of Christ, he would have written that they were al—Peter's; instead, Paul compares Peter with the others, strictly condemns such divisions and teachers;—*"Ye are Christ's"* (Cor. 2,23).

Another outstanding fact is that Paul "told-off" Peter for his hypocrisy in adhering to the Mosaic ritual among Judain Christians, and not following it among the Gentles. Paul wrote of this hypocrisy in his epistle to the Galatians, where among other points, he wrote:— *"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."* (2, 11).

The authority taken unto themselves, throughout the centuries by the Roman popes is contradictory to the teaching of Christ and His Holy Catholic and Apostolic Church. Equally, all the apostles received a purely spiritual power a) authority to bind and remit sins, b) authority to transfer the grace of God to others (ordination), c) authority to teach all nations "baptising them in the name of the Father, and of the Son, and of the Holy Spirit," and this without compulsion or subordination—*"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."*

Historical Evidence

Did the Holy Fathers of the early centuries recognize any authority given by Christ to Roman bishops over the whole Church? We have already learned that they did not interpret Scripture as the Jesuits do. Let us now examine a few examples of early Church *practice.* Papists claim that some *practices* of early history prove their theory; that many disputes and problems which arose at various churches were settled by the Roman church. As an example they claim;—

1) When in the first century a dispute arose among Corinthian Christians, Pope Clement by his authority as head over the whole Church, sent a letter to help restore order. This is witnessed by a Church Historian named—Eusebius.

(Continued Next Issue)

NOTE — *In the final instalment of this series, to be printed in the December issue of* THE WORD *we shall give careful consideration to the writings of Eusebius and, in view of the facts as thy exist and as outlined in this series, summarize an answer to the question "Can Rome Unite with the Orthodox Church?"*

The Minister Loses His Inferiority Complex

By JOHN R. SCOTFORD

Courtesy PROTESTANT CHURCH

The aura of success by which the church is now surrounded is transforming the character of the clergy. In outlook and attitude the minister of today is a different man from the minister of 50 years ago.

I was ordained in 1912 and had been observing the ways of ministers for some years previous to that. We were accepted well enough as individuals but looked down upon as a group. Our profession was regarded as grounds for suspicion of our sanity, our financial solvency and, in some quarters, our sincerity. To a considerable degree we accepted the judgment which society passed upon us. Our attitude was apologetic. We asked too little for ourselves and much too little for our churches. We discounted our own calling.

To a considerable degree this was inevitable. We were the champions of intangibles in a world completely preoccupied with that which could be seen and handled. The early years of this century were the heyday of material progress. The world was good, and getting better. People just weren't interested in the invisible.

The prevailing attitude thrust a number of temptations in the path of the pastor. He felt the need of justifying his existence by becoming a useful member of society. That meant doing something which his neighbor could understand and therefore applaud—such as running errands, playing in the town band, umpiring ball games. Such exploits saved a man from being "just an ordinary minister," at least in his own eyes.

It was a great comfort to be able to offer the community something which it really wanted. In most towns the ministerial attribute which rated the highest praise was that of being a "hustler."

Inevitably the material aspects of the church were overstressed. Yearbook figures were important because they were supposed to prove something. A pretentious building was indubitable evidence of success. The virtue of a church gymnasium was that everybody recognize "that it would really do some good."

In those days the standards of the ministry itself condemned most men to an inferiority complex. There were a few great, strong churches that attracted large congregations and that supplied the major support for all good causes; there were multitudes of weak, small churches whose very existence was a struggle, and there was very little between these extremes. The great churches had the great preachers. The popular definition of preaching was that commonly ascribed to Phillips Brooks—"Truth through personality."

The way to become the pastor of a great church was to develop a great personality—such as were currently being exhibited by Frank W. Gunsaulus, Newell Dwight Hillis, William A. Quayle, Russell Conwell and others. These were unusual men in physical endowment, in range of voice, in their capacity to put words together so that they fell like music on the human ear, but they were hardly models which a parish minister could follow. But that was just what many of us tried to do. We sought to be great preachers, but couldn't make the grade. Failure damaged our egos.

The cult of personality played us false in other ways. We had dedicated our personalities to the Christian cause, and it was through our personalities that we sought to build the church. We as persons won others for the church. By personal ties we endeavored to hold the church together and gets its work done. We mistook ourselves for the Gospel—with terrible results. People joined the minister rather than the church. I have heard men actually boast, "If I leave, they will close the church!"

Fortunately our practice was better than our professions. Good work was done and the church survived. Yet the low rating which ministers accepted for themselves depreciated their powers and diminished the effectiveness of their churches. In spite of two wars and a depression, traces of these old attitudes are still with us. But, overwhelmingly, it's a new and better day for ministers.

In addition to the changing temper of the times, certain other influences have helped to bring the church and its ministers to their present high estate.

The emphasis upon worship has done much for the clergy. No longer are the "opening exercises" merely a

prelude to a scintillating sermon. Our present purpose is to lead the people into the presence of God through meditation, prayer, music, Scripture, preaching. The personality of the minister is still potent, but not as in the past. His concern is with developing certain attitudes of mind and heart rather than with impressing the peopel with his personal power. His aim is quite outside of himself and is co-operative rather than individualistic. He is developing a service rather than selling a sermon.

Fortunately, the number of men who are effective in worship is far greater than the number who are impressive as preachers. Given a reasonable measure of spiritual sensitivity and a disposition to work at it, an ordinary man can inspire a congregation with a sense of God's presence. After they have truly worshiped, people are ready for a sermon marked by good sense and sincerity. They do not require the homiletical pyrotechnics of the past. The ministry is increasingly suited to the talents of the common man, with less place for the spectacular but often eccentric personalities of the past.

The development of personal counseling as an art is also doing much for our pastors. In the long past the minister's calls appear to have been an impressive event. By the time I arrived on the scene they had become a sort of ecclesiastical busy work. You were expected to "get around" among your people—cheering the sick, pursuing newcomers, oiling the ecclesiastical machinery, running errands, presenting yourself as a friend to everyone. The more skillful pastors "joined" every family in the parish. This meant that in times of crisis his ministrations were gladly accepted. Yet, looking back from the vantage point of the present, most pastoral calls were more superficial and less effective than was needful. I can remember many specific situations in which the word which should have been spoken was not said.

Today most of the younger ministers have had some training in pastoral counseling while most of the older ones have at least read about it. Of course, we have had amateur psychiatrists who overdid the business of looking for lives to mend, but ministers commonly go about their visiting with an awareness of human needs and what can be done about them which was formerly unknown. To many they can extend spiritual or psychological first aid; to some they will bring newness of life as they help them work their way out of their troubles. The important point is that the minister has a purpose as he rings doorbells. He brings with him into the home skills which give him contact with human life as its deeper levels. Many people want what he has to offer. His calling takes on a new dignity. He is even beginning to approach the lordly doctors of the human body with assurance if not with some approximation to equality!

Thanks in large measure to the automobile, the loneliness has gone out of the life of the minister. In the past the seminary graduate was usually shipped off to some isolated community where he was often the only man with a college education, and almost certainly the only person who was not primarily concerned with material matters. He was compelled to get his inspiration out of reading rather than from human contacts. He was a solitary soul seeking to lift himself by his own bootstraps. Such ties as he had were through his denomination, which might become the larger world he knew.

The greater mobility of ministers permits an increasing fellowship with their kind. The denominations are bringing far more inspiration to their men than ever before, while local and state councils of churches are opening up wider opportunities for acquaintanceship. Nearly everywhere kindred spirits have frequent chances to get together. My first six years in the pastorate were spent in Oklahoma and Texas. When I came away I was in dire need of spiritual and intellectual refurbishment. That would not be the case today.

As a calling, the ministry is moving forward. The financial rewards may not be as adequate as could be desired, but most pastors receive their salaries on time, in cash and on a self-respecting basis. Ministers serve an honored institution and are regarded with general respect.

From the vantage point of 50 years of observation I can affirm unconditionally that the quality of the ministry has improved. There are fewer egotists, exhibitionists, men of scant education essaying to speak with profundity. It is the rare man who does not pay his bills promptly. There are more men of good education and social training, and they are more concerned about the deeper things of faith.

The tragedy of the past is that men of promise who lacked a rugged purpose were worn down trying to serve churches which did not take seriously the faith they professed. Most men can stand only so much futility. The losses from the ministry are seldom heralded abroad, but they have been grievous, and sometimes unnecessary. It takes a lot of stamina to recover from a failure in the ministry.

Today the survival rate in the ministry is much higher. A study of a number of men who have built large churches in the shape of a few years is illuminating. There are no geniuses among them—but they take their faith seriously. They believe in the Gospel. They are hard workers with a strong sense of direction.

The ministry now offers good opportunities to the normal man who will prepare himself for it thoroughly and then apply himself to his job. That is a profound gain not only for the minister but for his congregation. THE END

What Is a Good Man?

by FATHER MICHAEL AZKOUL, Spring Valley, Ill.

Too many people just assume that they know what a "good man" is. Because a man or an organization (composed of "good men") builds hospitals, schools, an orphanage, an old-folks home, gives to medical research, to needy relatives, to charities, or because he is pleasant, honest, kind, loyal, refined, cheerful, honorable, or possesses those qualities which endears him to his neighbor, he is called "good," a "good man." I repeat, people *assume* that a "good man" is defined in this manner, but rarely do people critically examine the assumption to discover whether a "good man" may actually be what he is generally accepted to be.

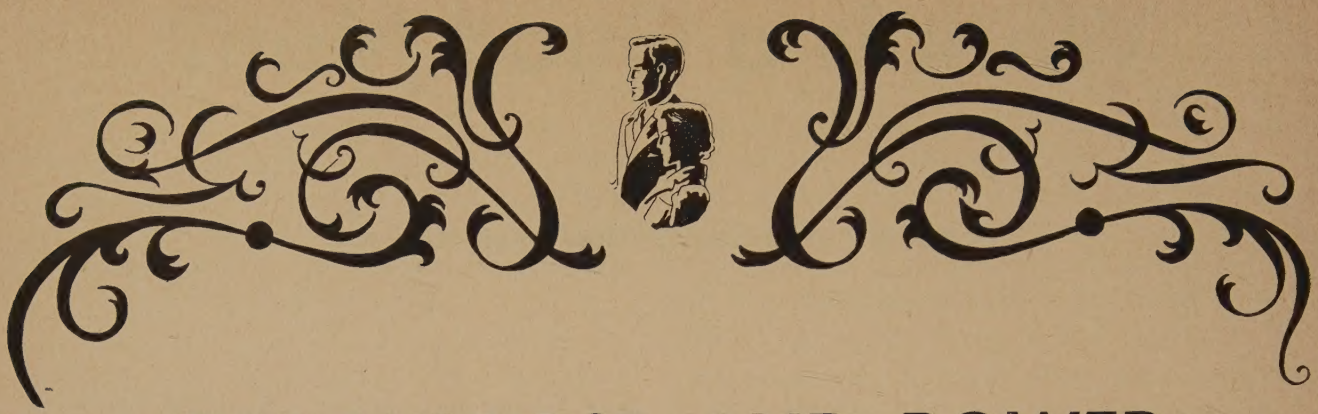
The thinking on the "good man" has simply ignored Christianity and naturally Orthodoxy which is true Christianity. Christian experience, dogma, doctrine, canon law, are casually excluded as something personal and having little to do with the essential character of a "good man." The Church is "what you make it" and very few people would include in their definition of a "good man" his religion. Surely, he is expected to have one and must live up to it, but as such, it is secondary in the analysis. Of course, he must believe in God (whatever that means), but "each in his own way and each in his own words."

Now, can these *ideas* about the "good man" be reconciled with the Christian Truth? Is a "good man" (in the Christian and only sense) to be identified with the common conception of him? Is a "good man," as is ordinarily believed, a man who does "good," "good" as we usually think of it? Is the belief, any belief in God, sufficient to make a man "good?" What is the source of our opinions concerning the "good man?" Are they from God or men? Are the ideas that most of us hold on this matter given by our environment or are they the revelation of God? In any case, let us see what the Church has to say about the "good man."

The Church teaches that three things are required for a man to be "good": 1) conversion 2) grace 3) faith. *Conversion* means repentance (literally from the Greek, "change of mind"). Conversion necessarily requires *faith,* the right faith, the faith given, revealed, disclosed in Christ Jesus. A man must be converted to be "good." He must be changed from a son of Adam to a son of God by *grace*. He must be "born again" (John iii, 3), renewed, made a "new creature" in Christ. The result is a new mentality, a "change of mind," a new attitude and approach to all things. This is accomplished primarily by the Sacraments, especially, the Holy Eucharist, which give *grace*. "But God, Who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and made us sit with Him in heavenly places in Christ Jesus" (*Eph.* ii, 4-6). It is grace, an energy of God, a gift, an undeserved favor, divine and activating, which converts us, which makes us "good."

With a converted being a man receives "illumination," "light," "sight," so that his faith in God has truth, direction, substance. The life of grace gives Christian faith. That faith is the faith of the Church, the Body of Christ, the Bride with Whom Christ is "one flesh." This communion of Bride and Bridegroom, this common life of Head and Body, this mystical and Divine intimacy, gives rise to the experience of incomprehensible beauty. From it issues Truth, a Truth which is set in words, words which can hardly hold their meaning; and these words are Creed and canon and certitude. This is all obtained in sacred community with others *in* Christ, *in* the Church, not alone. Certainly, it must become a personal possession, but the acquisition comes through the common life in the Body of Christ. It is this experience, this knowledge, through conversion, through grace, through love and unity in the Beloved, Christ Jesus, that creates a "good man." A "good man" is the result of what the Blessed Trinity and the Church has done. In other words, *it is impossible to be a good man without Jesus Christ.*

One may build hospitals, donate to charity, etc., be characterized by all those "moral" qualities which the world calls "good," but they are meaningless and illusory without the Christian experience: conversion, grace, faith. The very definition of a "good man" relies upon his relation to Jesus Christ. Thus, as anti-Christian is utterly wicked and a true Orthodox only is fully a "good man." Conversion, grace, faith, that without which a man cannot be "good," no matter what the world thinks. In other terms, the more fully a man is integrated into the life of the Church, the better man he is, and without Jesus Christ and His Bride, goodness would be impossible. "For we ourselves were once foolish, disobodient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another; but when the goodness and loving kindness of God, our Savior, appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ, our Savior, so that we might be justified by grace and become heirs of hope of eternal life. The saying is sure" (Tit. ii, 3-8).



THE PURPOSE AND POWER OF PRAYER

by REV. FR. THEODORE E. ZITON

The world's present mood is not conducive to prayer and meditation. Mechanism and speed dominate all departments of our present day civilization. We race through life and we hardly have time to read the sign posts and to learn whether or not we are on the right road of life. No wonder that so many lives end in ruin and misery. Even in our leisure we are dominated by action and controlled by schedule and thus can hardly experience total relaxation of body and complete serenity of mind.

Yet in this highly stimulated society in which we find ourselves, we are all the more in need of meditation, prayer and communion with God.

The fact that we pray doesn't mean that everything we pray for will immediately be ours or that everything we pray against will immediately be wiped away. Let is be clear that prayer is not magic, a force by which we coax God to change the Laws of the universe. Through prayer we rather change ourselves by the resolution to order our lives in such a manner that we do God's will and obey God's moral law. Fathers, however fond and affectionate, don't always give their children all they ask for —not even if they areable. Wise fathers know that children must do many things of their own effort. A wise father may show us other ways to get what we think we want; or He may show us the wisdom of waiting—or He may show us the wisdom of changing our wants. Obviously all men cannot (and should not) have everything they pray for.

This is true because peopleoften pray against one another—as in a race when two contestants both want to win; as in a lawsuit when two parties both want to possess the same piece of property; or as with the weather, when one man wants rain for his crops and another wants clear skies for a picnic he has planned.

And if we are ever disappointed in prayer it may be because we don't quite understand the purpose of prayer (or perhaps because we don't quite understand the purpose of life.) It is not the usual purpose of prayer to serve us like Aladdin's lamp, to bring us effortless affluence or ease or the easy fulfillment of all our fleeting fancies. Life isn't an uninterrupted holiday; nor, obviously, was it meant to be. Rather it is a time of training, and often of trial, of education and of self-effort. And often the purpose of prayer is to give us strength to do what needs to be done, wisdom to see the way to solve our own problems, ability to do our best, and faith to face what sometimes must be faced—"nevertheless not my will, but Thine, be done."

Nor is prayer always a matter of asking only. It should not always be as the beggar's upturned hand. It is also partly appreciation; partly a petition for other, for the world, as well as for me and mine; partly adoration; partly aspiration; partly confession and thanksgiving. And the function of prayer is to provide food for the soul even as we provide food for the maintenance of the physical life. When people do not indulge in regular prayer, they are like unto those who are bereft of music, love and poetry. Such live their lives and do not experience the uplift of imagination or the stimulation and harmonization which the poetic soul experiences. Life as a result becomes an emptiness of heart and a mere animal existence.

The spiritual value of prayer has to do with the fact that it is the dominant force in the shaping of our personality. Through the discipline of prayer we build noble character and we are constantly reminded of God and hence faith is re-inforced and our soul receives wholeness by being brought closer to the Creator.

We Orthodox-Christians are constantly reminded by our Church and its Teachings not to neglect prayer—that we remain a holy people—a people of spiritual in character—ethical in conduct—God's witnesses throughout history and en eternal people dedicated to the worship of the Eternal God.

News of the Parishes

From the Governor of W. Virginia

Most Reverend Metropolitan Antony Bashir
Archbishop, Syrian Antiochian Orthodox
Archdiocese of New York and all North America
239 Eighty-fifth Street
Brooklyn 9, New York

My dear Archbishop Bashir:

Under separate cover, I am forwarding today the certificate designating you as an Honorary West Virginia Mountaineer. We are delighted to have you among this very select group and hope you will have occasion to return to West Virginia often.

It was a great honor indeed to share your company at the Kfeirian Banquet table. I was delighted to know of your acquaintances in West Virginia, particularly in Sisterville. I was there last week and saw some of the people who remembered you very well.

I shall look forward to the pleasure of a subsequent meeting with you.

Very sincerely,

/s/ Cecil H. Underwood
Governor

Archbishop Bashir Hails Unity Efforts In Address at Huntington W. Virginia

by Doris Miller
in *The Herald Dispatch,* Huntington, W.Va.

The Most Rev. Metropolitan Antony Bashir, archbishop of the Syrian Orthodox Archdiocese of North and South America and Australia, is spending a few days in Huntington, as is his custom every other Labor Day weekend.

His Eminence annually attends the Kfeirian Reunion, a gathering of Lebanese-Americans who are ancestrally, if not actually, members of the Syrian Orthodox Church. His is a strong believer in group meetings such as family reunions.

"It is one of the healthiest ideas," the archbishop commented, "this bringing groups together to remind them of their ancestry. The wealth of this country is its people, absorbed from all racial groups, combining their strong points to make America strong."

Christian unity is the most needed force in the world today, the prelate believes. "For 900 years, the world has been suffering from the separation of Christian groups," he said. "Today Christian civilization is facing its greatest threat, and no one group can stand alone against the forces of atheism and materialism. Divided, Christians waste their energy fighting each other instead of evil. It is the duty of all Christians to pray, work, and sacrifice for unity."

The archbishop explained that he felt it was his duty and the duty of every man of his faith to work to support Pope John XXIII in his efforts for ecumenity.

He said the Orthodox Church has carried the burden of the fight against Communism and expressed the belief that "Christ is triumphant in Russia today. Though our churches were destroyed and thousands of our clergy killed, the church owns hearts and souls of people in Russia today more than it did in days of the czars. Statistics show that only some four million Russians are members of the Communist Party. Most of the remainder of Russia's millions are God-fearing Christian people."

In his sermon to the Kfeirians yesterday, the archbishop admonished his hearers to have compassion on their fellow men, even as they wished God to have compassion on them.

"We have hate and fear because we do not understand Jesus," he explained. "Love is God Himself. The grace of the Holy Spirit lifts man above things of the earth. When we have reached the height of love, we are filled with compassion, which is a mixture of love, mercy and kindness.

"A beast can never be conquered by being beastly. With the burden of sins each of us collects and carries on his back, we dare not condemn others. The one law in the Bible is the law of compassion, which alone can drive evil from the world. He who has compassion, love in his heart, has no trouble with any man. Pray for those without love.

"President Eisenhower is treating the cruel of earth with kindness and that is an example we should follow. We stay here but a little while; try to leave something good behind."

Midwest SOYO President Elected Chief Executive N. American Council

by William G. Kafoure

Nicholas Coba, President, Midwest Region of SOYO, was elected President of the North American Council of SOYO at its recent meeting in Toledo, O. The NAC is composed of six SOYO Regions throughout the United States and Canada. For Mr. Coba this climaxes a long background of service in many activities in the Eastern Orthodox Church and especially in the Syrian Orthodox youth movement. Just a few months ago Mr. Coba was reelected President of the Midwest Region to serve his second consecutive term in this capacity. He has also been editor of the NAC Organization's publication, The SOYO Digest. Mr. Coba is a member of the Indianapolis Chapter of SOYO, the St. George Progressives and Past President of the Board of Trustees of the St. George Syrian Orthodox Church of Indianapolis.

Richard Joseph Receives Patriarchial Awards

by William G. Kafoure

In a solemn ceremony following the Divine Liturgy at the Archdiocese Convention in Toledo, Ohio, on Sunday, August 23, 1959, His Eminence Metropolitan Archbishop Antony Bashir bestowed upon Richard Joseph of Toledo, Ohio, the medal of St. Peter and St. Paul and the Patriarchial Gold Medal. This is the first time this honor has been awarded to a Syrian youth. During the past few years this young, single dynamo has traveled over 15,000 miles giving speeches, showing slides and accomplishing organizational work for SOYO. He has served as president of SOYO, Midwest Region, and of North American Council of SOYO. Richard has also been chairman of two of the most successful Archdiocese Conventions in Toledo in 1954 and 1959. He served one year as treasurer of the Council of Eastern Orthodox Youth Leaders of America and has been the youngest member of the Archdiocese Board of Trustees. In his local chapter Richard has been president and member of his local church Board of Trustees and is very active in all church activities.

Social News Brief, Greensburg, Pa.

by John Solomon

From this parish of about fifty families, twenty-five people attended the recent SOYO Convention held in Washington, D.C., headed by Ronald R. Joseph, president of this SOYO group. We believe that this is some sort of record for so small a parish.

Father John Chromiak, formerly from Allentown, Pa., is now the resident priest of this parish, replacing Father Joseph Chernushin who has accepted a parish at Crossingville, Pa. Father John has been very busy in getting his household settled so that he can call on his parishoners.

On Oct. 4th, the Men's Club of St. Michael's Orthodox Church combined with the "The Ascension of our Lord" Serbian Orthodox Church of Youngwood, Pa., to hold a picnic at Grandview Park. A wonderful time was had with Syrian and Serbian entertainment. This is a great demonstration of the Oneness of the Orthodox unity and spirit.

On October 31st, the SOYO group will hold a Hallowe'en Hufli at Grandview Park. This will be in costume, with prizes being awarded to the best costume, the ugliest, the funniest, etc. We are hopeful of a good turnout for this event.

St. George's of Altoona, Pa.

by Mrs. Eve Hughes

To start this newsletter, I should start back in March, when our church community witnessed a most beautiful wedding of the former Miss Bertha Salem of Havana, Cuba, and Mr. Fudlo Massabni, son of our pastor, Father and Mrs. Michael Massabni of Altoona, Pa. Miss Selma Massabni, sister of the groom was the maid-of-honor, while George Massabni, brother of the groom was best man. Two bridesmaids and ushers attended the wedding party. Miss Heather Angel Hughes was the flower girl. Over 200 guests were feted a lovely chicken dinner, and following the dinner, arabic music and dancing were enjoyed by all.

The Sunday School had a lovely Easter program and party for the children. The ladies of the church furnished a very appropriate film for the program. Through the aide of Mr. and Mrs. James Hughes, a film was obtained from a local church on the conditions in the Middle East, and shown to the congregation. That night a wonderful collection was obtained to send to the Middle East Fund. . . Slides were borrowed from the Greek Sunday School and shown on the whole Easter story. We plan to invite the Greek Sunday School to our school for a friendly visit. The SOYO of the St. George Syrian Orthodox Church contributed fifty-seven dollars for books for the Sunday School. . . The ladies of the church contributed fifteen dollars to the Sunday School. . . The Sunday School had their graduation on May 31. The Superintendant of Sunday School, Mr. George Joseph, gave gifts of hankies to the teachers, Mrs. Eve Hughes, Mrs. Ernestine McLoota, and Miss Helen Christodoulos. Awards went to Miss Linda Lee Joseph and Miss Mona Khalouf for outstanding work; and for attendance: William Ioup, and Teddy Khattouf; punctuality award went to Miss Barbara Ann Joseph.

We have had quite a few deaths in our church this spring and summer. First, we lost the son of Mr. and Mrs. Adam Christodoulos, Samuel J. Nasralla, 40 years old, who had made his home in East Orange, New Jersey, with his four children. His body was brought back to Altoona for burial, at the request of his parents. He is sadly missed by mother, father, brothers, sisters and his sons and daughter. Services were held in the St. George's Syrian Orthodox Church.

Zalfa Khalil Abi Shaheen, mother of Mrs. Isaac George, died in Amyoun El-Koura, Lebanon at the age of 83. . . Also Mr. Isaac George Salem, 85, also of Amyoun passed away in the latter part of June. He was the brother of Mrs. Kuffa Nader of this city. Services for both of these people were held in St. George's by Father Massabni. . . Mrs. Mary Namey, 83, passed away in May, and surviving are two sons. . . Mr. George Ajay, another member of our church, passed away the latter part of August. Services were held for both of these wonderful members who worked so hard for the church. Mrs. Namy was the first woman president of the ladies society, thirty years ago. Mr. Ajay was one of the founders of the church and one of the first men on the board of trustees.

Mr. Joseph Hazey died in Mercy Hospital, Altoona, after a brief illness. He was born in Syria and is survived by his wife and mother, sisters and a brother. He was a member of St. Mark's Catholic Church.

Now for gayer news. . . First, to give honor to our graduates—Mr. Harry Christodoulos, son of Mr. and Mrs. Adam Christodoulos, was graduated this June from the University of Pittsburgh School of Pharmacy, with honors. He is now affiliated with the Philadelphia Drug Stores of Altoona, and is making his home here with his wife and son. Mr. Robert Badwey, son of Mr. and Mrs. Badwey of Altoona, also was graduated from the University of Pittsburgh, in the School of Medicine. From our local high school, Mr. Bob Nassif, Miss Carol Batrus, Miss Dorothy Shaheen, and Miss Georgette Ioup received diplomas. Congratulations to all and may God bless you along life's way.

I would like to announce the marriage of Mr. Fred O'Fiesh to a lovely miss from Chambersburg, Pa. He is the son of Mrs. Emily O'Fiesh. An open house reception was given by his mother for the bride and groom after they had come back from their honeymoon.

Engagements. . . Miss Freida Christodoulos, daughter of Mr. and Mrs. Adam Christodoulos, has announced her engagement to Mr. James Batrus, son of Mr. and Mrs. Tom Batrus. No date has been set for the wedding. . . Miss Geebie Nohailie, daughter of Mr. and Mrs. Jim Nohaile, has announced her engagement to Mr. Jamie of Altoona. A November wedding is planned.

Metropolitan Antony Bashir, Archbishop of New York and all North America, highlighted the religious retreat held in Altoona, Pa., by the St. George's Syrian Orthodox Church SOYO in the latter part of July. The retreat started early on a Saturday morning with the Divine Liturgy of the Eastern Orthodox Church. Lectures and discussions were given by visiting clergy which included the Rev. Ivan Ladzinsky of Sts. Peter and Paul Orthodox Catholic Church, Altoona; Rev. Gregory Rowley, St. Laurence Church, Osceola Mills, Pa. and sub-deacon Lou Mahshie of New Kensington and Ken Gabriel of Washington, D.C. Following the discussions Metropolitan Antony gave the history of the Eastern Orthodox Church. Afterwards, questions from the audience were welcomed. Following the evening meal, everyone went to St. George's for evening Vesper services. Afterwards SOYO served coffee and doughnuts at another question and answer period presided over by the Archbishop. Sunday morning the Pontifical Divine Liturgy of the Eastern Orthodox Church was celebrated at St. George's by Metropolitan Antony. The congregations of the sister Orthodox churches of the city, SS. Peter and Paul Orthodox Catholic Church and the Holy Trinity Greek Orthodox Church, together with St. George's congregation filled the church far beyond normal capacity. The Metropolitan was then escorted to the Elks Hall where he was given a testimonial banquet by the St. George's men's group. A surprise at the banquet was the announcement of "Miss Altoona SOYO of 1959", Miss Helen Nohailie. Helen was crowned by His Eminence and was given his blessings. Runnerup to the queen was Georgette Ioup. Toastmaster was Michael Farrow.

St. George Syrian Orthodox Church Of Canton, Ohio

by Helen Shaheen

"Whosoever will come after me, let him deny himself, and take up his cross and follow me." Quoting these holy words, His Eminence Metropolitan-Archbishop Antony explained their meaning to the newly-ordained priest. The occasion was the ordination of Rev. Joseph M. Shaheen on September 20. Fr. Joseph, age 27, is the son of Mr. and Mrs. Masid Shaheen. He received his liberal arts education at Kent State University, the American University in Washington, and is completing his religious training at St. Vladimir's Seminary. He was married in June to the former Diane Davis of Bethel Park, Pa., and was ordained a Deacon in Washington on September 13.

Due to the anticipated attendance of guests from Pittsburgh, Philadelphia, Cleveland, Akron, Charleston and Syracuse, the ordination was held in the Timken Vocational High School Auditorium instead of the St. George Church. The beautifully improvised altar and iconostasis arranged on the stage amidst the gold, blue and red velvet hangings were so impressive that His Eminence remarked that "it was as beautiful as a church." The service was splendid in its humility and grandeur. The Rt. Rev. Archimandrite Gabriel Samne, pastor of the local church, and Rev. Paul W. Romley of Pittsburgh served at Pontifical Divine Liturgy and assisting were Subdeacons Louis Mahshie, Kenneth Gabriel and George Rados. The Canton choir chanted the entire

service in Arabic under the direction of Dr. Lloyd Shaheen. Mrs. John Shaheen chanted the Sakellarides Cherubimic Hymn in Arabic as arranged by Dr. Salem Shaheen. Mrs. Nicholas Shaheen was organist. Deeb Turk chanted the Epistle and George Rados astonished everyone with his Arabic Gospel. As the ordination proceeded, his sponsors, Rt. Rev. Samne and Rev. Romley took Father Joseph by the neck and guided him in the Triumphal Procession of Isaiah, thus depicting how Isaiah the Prophet, 900 years B.C., saw in a vision the coming of the Messiah, and ran greatest joy ever experienced by a human soul. And so, the greatest joy every experienced by a human soul. And so, the Mother Orthodox Church rejoices when someone dedicates his life for her service in the priesthood, and like Isaiah, proclaims her happiness in the ritual procession making three circles around the Holy Altar, singing triumphant and joyous hymns.

Following the service, His Eminence presented Fr. Joseph with his authority to serve as priest and admonished him to preserve the sanctity of the Divine Liturgy. The Ordination Banquet at the St. Francis Hotel was sponsored by the Board of Trustees. General Chairman Kelly Esber introduced James N. Shaheen as Toastmaster and the speakers were Metropolitan Antony, Rt. Rev. Samne, Rev. Romley, Rev. Shaheen, Salem Shaheen, honorary president of the board; Nicholas H. Shaheen, president of the board; James Shahin, president of the Philadelphia board; Subdeacon George Rados, Shaker Solomon, Louis Karoue and Mayor Babcock. His Eminence noted that seated at the honor table were representatives of Antioch, Alexandria and Jerusalem as embodied by holders of their respective medals—Sts. Peter and Paul (Salem Shaheen), St. Mark (Dr. Shaker T. Ilyas of Homestead) and Knight of the Holy Sepulchre (Sam Georges). Also present were Very Rev. Nicholas Kobbs of Akron, the Reverends Pachis, Gregory, and Sobodan and President of the Council of Churches, Richard Appell. The highlight of the banquet was His Eminence's report on his colorful visit to Washington, D.C. The festivities ended with the Metropolitan bestowing the Youth Meritorious Service Certificates upon Mrs. Rachel Blair and Kelly Esber.

Among the many gifts presented to Fr. Joseph was his first vestments in white and gold from his wife, Diane, a gold cross from his mother, Mrs. Masid Shaheen, and another set of vestments of green and gold brocade which were selected especially for him from Tripoli through Theodosius, Patriarch of Antioch and all the East — a gift from his uncle, Salem Shaheen. Rev. Shaheen wore the latter at his first mass which he served with Rt. Rev. Samne on September 27 following which he performed his first baptismal rites on the daughter of George Joseph at which sponsors were Delores Shaheen and Ferris Esber. He started serving the parish of Philadelphia on October 4th.

The Rt. Rev. Samne presented to Carl Mike Mercurio, son of Mr. and Mrs. Carl T. Mercurio, the Alpha-Omega Award in a special service at which members of his Boy Scout Troop and his scoutmaster were present.

St. George's, Washington, D.C.

by Mrs. Barbar Yesbek

In reviewing the events that occurred in our parish this past summer, by far the most exciting and outstanding was the Eighth Annual SOYO Convention of the Eastern Region held at the beautiful Shoreham Hotel on September 10, 11, 12 and 13. The many happenings in conjunction with this affair were very thoroughly and exquisitely covered in the October issue of *The Word*. However, still under the happy glow of the many and varied activities, we wish to thank the Abdow Brothers, proprietors of the Hi-Boy Restaurants, for their lavish open-house party in a hotel suite for the guests of the convention. Everything delicious in the way of food and drink was served buffet style continuously during the four days, and we feel confident the generous hosts were most successful in their aim to create an atmosphere of hospitality and good will on behalf of our parish.

Also, although there was not time to announce it publicly at the time, at the Grand Banquet the Misses Constance Fillah and Barbara Younes received their awards for placing third in their respective classes in the National Essay Contest sponsored by SOYO. Each girl received a certificate, an icon, and a religious medal. Miss Fillah's topic was "Are You A Good Orthodox?", while Miss Younes wrote on "Why I Cross Myself." This is the second consecutive year that Miss Fillah has placed first in the Eastern Region Essay Contest and third in the National Essay Contest for her class.

* * * * *

THE SUMMER IN REVIEW — On Sunday, May 17, 1959, the D.C. Chapter of SOYO gave a dinner honoring the anniversary of the Ladies' Myrrh-Bearing Society of St. George's. All the members of the Ladies' Society were honor guests at this affair, held in the Church Hall immediately after the Divine Liturgy. Choir Director George Amouri, as toastmaster, introduced the officers of both organizations to the well-filled hall, and brief speeches were made by Mrs. George Barrick, president of the Ladies' Society; Mrs. Bahia Scoredos, lifetime treasurer; and Mr. Raymond Yazge, president of the SOYO. In a nice talk on the important role of women in home and religious life, Father John paid tribute not only to those ladies now passed on who worked so hard in behalf of our church, but to those who still labor to build and enhance the religious life of our community.

On June 2, 1959, in Washington's famous Constitution Hall, our own George Amouti shared star billing in a revue for the benefit of St. Jude's Hospital with personalities no less than Danny Thomas, Steve Lawrence and other top names. The show, an eminent success, was followed by a reception in Mr. Ameen David's newly opened Champagne Room for Mr. Thomas, at which time admirers were given an opportunity to greet this well-loved star in person.

At a dance given on July 18th, Miss Mary Ann Farrah was chosen Miss SOYO of Washington, D.C., to represent our chapter in the Miss SOYO Pageant at the Eastern Region Convention held in September.

Father John took an extended leave of absence during the summer to visit family and friends in Lebanon and Syria whom he had not seen for many years. Like many other visitors abroad, he returned visibly moved at the plight of those in want in those countries. In Father John's absence, the Very Reverend Alexander Pogrebniak, associated with the St. Nicholas Russian Orthodox Church here, served as guest priest.

While it is not our rule to mention vital statistics in this column, we feel the following is a justifiable exception. On September 5, 1959, the members of our Ladies' Myrrh-Bearing Society sadly attended final services for one of its most popular and beloved ex-presidents, Mrs. Fred Neam, affectionately known as "Josephine." Mrs. Neam was elected president for several terms and was active in church work to her very last day, in spite of an ailing heart. She was present and active at a meeting of the Ladies' Society only two days before her death, and leaves behind an inspiring memory of her love of life, people and her church.

SOYO Sunday was celebrated on October 4, 1959, by a ham luncheon in the Church Hall immediately after the Divine Liturgy. Religious trophies were awarded by President Raymond Yazge to Miss Laura Kiatta and Mr. Michael Moses as outstanding workers during an exceptionally productive year by all the local SOYO members; and Mrs. Julia Haje was presented with a bracelet as a token of appreciation for her untiring efforts on the chapter's projects. In this connection Mrs. Haje was referred to by Mrs. Yazge as being the "Mother of the D.C. SOYO." She is also an indefatigable worker as a member of the Ladies' Society.

St. George's, Lawrence, Mass.

by Fred Samia

St. George's church fall program is off to a flying start with several functions already having taken place, and many others planned for the near and distant future.

Under the direction of Mrs. Margaret Richards, superintendent, and Rev. Nicholas Saikley, pastor, Sunday School was started September 27, with one of the largest enrolments in the history of the church.

Sunday night, October 4, the Men's Club held its monthly meeting, with Edward B. Haddad, vice-president, in the chair. Plans for future events and programs were discussed, and movies, under the direction of Dearborn Samia, were shown.

The Young People's group of the church met in the church hall Monday evening, Oct. 5, with the president, Frank Caparco, in charge. Father Saikley, spiritual advisor, and Mrs. Margaret

Richards, lay advisor, were also present, as plans were made for a 'teen-age hop. The date will be set by the committee in charge.

St. George's Guild is making plans for a fall dinner dance. No date has been set as yet.

A "fatayar" supper was served by the Women's Club, Saturday evening, October 10, in the church hall. The annual affair drew a large number of parishioners and friends. All members of the organization served on the general committee.

Religious Center for New England

Plans for the purchase of a religious center for New England will be coordinated in a general program to be set in motion in the near future by the New England Council of Eastern Orthodox Churches.

This was the decision of the body at a meeting held in St. George's church, this city, Sunday, September 27. It was also voted to hold a large banquet in conjunction with the finance program for the center.

President Fred Howard of Norwood announced the appointment of the two important committees which will act as the directing bodies for the purchase and financing of the Center, and as the general committee for the banquet. These two groups will meet Wednesday, Oct. 14, at St. George's church, Boston.

The Steering Committee is as follows: Charles T. Hyder, Lawrence; Ralph Richards, Lawrence; Joseph Ezen, Worcester; Fozi Cahaly, St. John, Boston; Robert Laham, St. George's, Boston; George Thatook, Pawtucket, R. I.; and Hayes Kelly, Norwood.

Comprising the Finance Committee will be the following: Elias Howard, Norwood, chairman; Atty. George Kady, St. George's, Boston; Joseph Mudarri, St. John's, Boston; Frank George, Worcester; Charle Gabriel, Lawrence; Sam Thomas, Norwood; and Nicholas Hanna, Pawtucket, R. I.

Clergy attending the meeting were: Rt. Rev. Athanasius Saliba, Worcester; Rev. Paul W. Moses, St. John's, Boston; and Rev. Nicholas Saikley, Lawrence.

A concrete plan for financing the future religious center, presented by Father Saliba, was taken under advisement and turned over to the Finance Committee for further study.

Father Moses discussed the advisability of a more stable working program with its roots in standing committees; Father Saikley, agreeing with the proposals of the other clergy, commended the Council on the work it had already accomplished.

Charles Ghiz and Elias J. Howard reported on locations for the proposed Center, and Monsour Laham, chairman of the National Archdiocesan Board of Directors, made an interesting and complete report on the national convention.

On the recommendation of Nicholas Hanna, president of the New England Region of SOYO, and the motion of John S. Ayoub, it was voted to sponsor next year's liturgy to be held at the Cathedral of the Pines.

The motion to hold a large-scale banquet was made by Nicholas Abraham.

The next meeting of the Council will be held November 29 at St. John's church of Boston.

Members of the Men's Club of the local church served a fine luncheon during the recess between the afternoon and evening sessions.

St. George's News — Montreal

All Church organizations have swung into action anticipating another big year. September is the month when all people usually return from their summer resorts. The Ladies' Benevolent Society officially opened the season by sponsoring a September Dance that was enjoyed by all. Eddy Kochak of New York was the star of the evening.

It was unfortunate that our pastor, Rt. Rev. Michael Shaheen, was hospitalized last month and underwent surgery. However, he is back home again regaining strength and better health. He will gradually assume his duties which are quite numerous this year. Father Shaheen is invited to be the main speaker at the Annual Dinner of St. James Anglican Church at Three Rivers, Quebec, on November 2nd. On November 1st he will attend the youth rally on the Anglican churches of the Montreal area and speak on the Eastern Orthodox Church. On December 6th he will represent the Orthodox Church at another "Open Religious Forum" sponsored by St. John's Anglican Church in Montreal, with representatives of other denominations taking part also. Last summer Father Shaheen delivered a series of lectures on the Eastern Orthodox Church and its Teachings at several Protestant Churches in the Montreal area. Hundreds of booklets on every phase of Eastern Orthodoxy were distributed after each lecture.

Last month our parish lost a faithful and lifetime member or the Church in the person of the late Olga Zigayer. Impressive funeral services were held by Fathers Michael Shaheen of St. George, Theodore Ziton of St. Nicholas and Michael Husson of Miami, with Subdeacon Fred Shaheen assisting. Another death in the parish is Dargam Shamie, who passed away on October 9th. God have mercy on their souls. Sunday Oct. 18th is Youth Sunday at St. George. Members of SOYO will take part in the Church services and a grand evening is planned for the evening.

St. George's — Flint, Michigan

by Elizabeth Farah

The St. George Sunday School started their fall session by having the children light a candle and partake of Holy Communion, after which they joined in a breakfast prepared by their teachers.

The Choir has purchased a beautiful new organ and are now busy working on various fund-raising projects. The first project is the Christmas Card Sale, which Miss Bernice Salim has solely undertaken. I might add that she is doing a wonderful job of securing many Christmas Card orders. The Choir also had a bake sale, under the chairmanship of Mrs. Jean Khouri, for which the members prepared many delicious varieties of baked goods.

The Board of Trustees are now busy making preparations for their Card Party. They, together with our Ladies Auxiliary, were responsible for the success of our annual church picnic held in August.

Another addition to the church this fall is the new altar boy robes. The group of women from the parish who generously volunteered to make these robes are now applying the finishing touches.

Also, a Junior Choir for children from the ages of 7 to 14 has been formed by our senior choir director, Mrs. Sylvia Sophiea. This group meets on Saturday afternoons, and we are indeed proud of the progress which they are making.

The parish wishes to take this opportunity to thank Miss Faye Joseph for the excellent job she did as their correspondent to *The WORD* this past year.

News from St. George, Boston

by Helen E. Rihbany

Orthodox Youth Month got underway in Boston with a banquet at St. George's Hall. The SOYO chapters of St. John of Damascus Church and St. George Church joined forces in Christian fellowship to co-sponsor this affair. Co-chairman for this affair and the entire month's activities are Diana Bistany of St. John and Evelyn Fanoney of St. George.

Andrew Deraney, a very active member of St. George's group and President of the Orthodox Club at the Massachusetts Institute of Technology was Master of Ceremony for this affair. He stressed the point that for the betterment of Orthodoxy in this country, we should unite as Christian Orthodov and identify ourselves as such and establish an American Orthodox Church. His eloquent manner of delivery, zeal for our beloved church, and active participation in Orthodox youth groups other than Syrian, made everyone feel that our Church in this land has a bright future with young people of this caliber.

The Invocation and Benediction were given by Rev. Abdallah Shaker, Pastor Emeritus of the Church of St. John of Damascus.

President Antoun Mudarri of St. John and Vice President Khalil Fanoney of St. George welcomed all present and commended the young people on their participations in church activities and duties.

Rev. Paul W. Moses made the awards for St. John prefixed by these words "Lifetime Honorary Membership Certificates to three

(Continued on page 27)

Complete, Official Acts of the 1959 Archdiocesan Convention

SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE
Of New York and all North America

BOARD OF TRUSTEES MEETING
Sheraton-Cadillac Hotel, Detroit, Michigan
Saturday, June 27th, 1959

The Board of Trustees of the Syrian Antiochian Orthodox Archdiocese of New York and all North America met at 10:30 a.m., Saturday, June 27, 1959, at the Sheraton-Cadillac Hotel, Detroit, Michigan, during the SOYO Midwestern Convention. The meeting was called to order and was opened with a prayer by His Eminence Metropolitan Antony.

The roll call was taken, showing the following members in attendance, and a quorum was reported present: Metropolitan Antony, John Abraham, Albert J. Corey, Moussa Souaid, Abe Abraham, Richard G. Joseph, William Farha, John G. Khouri, Jerry Farah, George Dibs and John R. Ameer.

Absent were: Monsour Laham, lay chairman, due to the illness of his mother; Dr. A. A. Abdun Nur and Albert Maykel, Chancellor. John Abraham was acting lay chairman in the absence of Mr. Laham.

Invited guests present included the Reverend Clergy of the Midwest Region of SOYO including: Rt. Rev. Fathers Ellis Khouri, Grand Rapids, Mich; Rt. Rev. Basil Kazan, Toledo, Ohio; Rt. Rev. George Ghannam, Cedar Rapids, Iowa; Rt. Rev. Gabriel Samne, Canton, Ohio; Fathers: Zachariah Nasr, Iron Mountain, Mich; Fr. John Newcombe, Beckley, W.Va.; Fr. Nicholas Kobbs, Akron, Ohio; Fr. Thomas Ruffin, Detroit, Mich; Fr. Basil Karpelenia, Indianapolis, Ind.; Fr. Paul W. Romley, Pittsburgh, Pa.; Subdeacons: George Corey, Joe Shaheen, George Rados and Fred Shaheen.

Minutes of the previous meeting held in Los Angeles, Calif., August 12, 1958, at the Statler-Hilton Hotel, were read. The meeting marked the opening of the Archdiocesan's Annual Convention. There was a correction (page 228) in the roll call. William Farha was present at the meeting. He was inadvertently listed as absent. The minutes were accepted as corrected.

Minutes of the meetings of Friday and Saturday, August 14-15, 1958, were then read. The meetings also took place in Los Angeles at the Statler-Hilton Hotel. There was a correction (Page 230, second paragraph, first line) making the sentence read that "Metropolitan Antony called the president of the board of trustees of St. Elias Church of Toledo," not the clergy. Father Kazan was in Los Angeles, not in Toledo. The minutes were accepted as corrected.

UNITY OF THE ARCHDIOCESE

Metropolitan Antony presented to the Board the following official communications from the Patriarchate of Antioch regarding the unity of our Archdiocese. The official documents were read in Arabic, and following is the English translation:

"BY THE GRACE OF GOD"
"THEODOSIOS, PATRIARCH OF ANTIOCH AND ALL THE ORIENT"

To our most beloved brother in the Lord, His Eminence Antony, Metropolitan of New York and all North America:

Greetings and brotherly kisses, and peace in the name of our Lord and Saviour Jesus Christ, trusting that this will find you in the best of health.

We take a few minutes of our time, which is overloaded with work to solve the many problems which are being studied carefully both in the Holy Synod and in the General Council of the Patriarchate — and we send you enclosed a correct certified copy of the decision taken by the General Council of the Patriarchate in its session held on May 29, 1959, regarding the problem in your Archdiocese. In our next letter we will give you all the details.

You have always been, and still are, the good shepherd who encompasses his flock with his fatherly compassion and his permanent vigilance, and many fruitful efforts for its spiritual growth and moral progress and social charitable achievements. Therefore we expect of your brotherly zeal to do your best to enforce the enclosed decision with what we know in you of the spirit of sacrifice and sincerity to our Holy Church, and love and care to all your children alike.

We have been very pleased to learn of your recovery to complete health, after your recent illness which caused you a great deal of discomfort and prevented you from attending to your pastoral duties. You have always been in our love and in our prayers.

May the Grace of our Lord be with us, and remain amongst us always,

Yours in the Lord,

Patriarch of Antioch and all the Orient
THEODOSIOS

Damascus, June 4th, 1959

TEXT OF THE DECISION OF THE GENERAL COUNCIL OF THE HOLY APOSTOLIC PATRIARCHATE OF ANTIOCH AND ALL THE ORIENT

Voted at the first session of the first meeting of the year 1959, held on Friday morning, May 29th, 1959, at the Patriarchal Palace in Damascus, regarding the case of the Archdiocese of New York and all North America.

Because of the large number of the parishioners of the Archdiocese of New York and all North America, and their continued increase; and because of its vast territories containing many states and countries independent of each other, both politically and administratively; and because the establishment of bishoprics in this Archdiocese would help lighten the burdens of responsibility on the shoulders of its Metropolitan-Archbishop, and help him to support its possibilities, and organize its spiritual progress, the Committee of this Council decided as follows:

1. A number of Bishoprics should be established in the Archdiocese of New York and all North America, bounderies of which to be decided geographically in accordance with the number of people in each Bishopric, and with due consideration of the national and regional status of each.

2. To begin with a bishopric by the name of Toledo and dependencies is to be established with geographic boundaries decided by the Metropolitan of New York and all North America, and the boards of trustees in the district.

3. The boundaries of this bishopric shall be approved by the Patriarchal General Council.

4. The bishops of the bishoprics are nominated and elected by the Holy Synod in accordance with the canons.

5. The bishops shall commemorate the name of the Patriarch and the name of the Metropolitan of the Archdiocese in all their services.

6. The boards of trustees of the bishoprics shall be represented in the Archdiocese Board of Trustees; and the Archdiocese shall be represented by its delegates in the General Council of the Patriarchate: such delegates are to be elected by the Archdiocese Board of Trustees.

7. The Archdiocese of New York and all North America shall have the right to send five delegates to the General Council of the Patriarchate.

8. The other bishoprics shall be established gradually with the approval of the Archdiocese Board of Trustees and the General Council of the Patriarchate.

The above is a correct copy of the minutes.

Signed and sealed:

Executive Secretary of the
General Council of the Patriarchate
ABRAHAM DOUMANI

Damascus, June 4, 1959

All the morning session was devoted to careful study of the above documents, and ways and means to implement the decision. With the full approval and blessing of Metropolitan Antony, the Board decided unanimously as follows:

1) To immediately accept the decision in principle with regard to the unity of the Archdiocese, and to send a copy to all the parishes of the late Metropolitan Samuel inviting them to complete unity with the Archdiocese.

2) Immediately after the complete unity of all the churches in the Archdiocese, the geographic bounderies for a bishopric of Toledo, Ohio, and dependencies, will be established with the full approval of its churches and clergy.

3) In accordance with the canons of the Patriarchate and our Archdiocese, three qualified clergymen will be nominated by the Bishopric, and the names of the winning candidates will be submitted to the Holy Synod for the election of the new bishop.

4) A copy of this decision is to be mailed immediately to His Beatitude to Damascus.

AGENDA FOR THE ANNUAL CONVENTION:

The following Agenda was decided: Prayer, Roll Call, Convention's Officers appointed, Minutes of last Convention and Trustees Meetings, Metropolitan Antony's Report, President of North American Council's Report, Treasurer's and Finance Committee's Report, Religious Education Committee's Report, Sacred Music Committee's Report, Constitution's Committee's Report, Clergy Meeting's Report, Resolutions' Committee Report, 1961 Convention City, Election of New Officers, Old Business, New Business.

COMPLAINTS AGAINST PRIESTS:

Metropolitan Antony insisted that all complaints against any priest by individual members of any parish must first be studied by the local church board before they are submitted to the Metropolitan. Individuals must accept the decision of their local boards in these matters. Only when the local board fails to solve such problems, they are then submitted by the board itself to the Metropolitan.

CLERGY INSURANCE

Metropolitan Antony suggested to the Board the following: In view of the facts that the Archdiocese at present is paying about $3,000.00 per year to cover its active clergy with a life insurance of $2,000.00 each, and because our most needy retired old priests could not be covered under this policy and will not benefit their families by it, therefore I suggest that instead of paying this money to the insurance company every year to cover only our active priests, why don't we have our own plan, and set aside this annual payment in a special insurance fund to pay every priest's family at his death the sum of $2,000.00 from this special fund, and in case this special fund may get exhausted, we may borrow from the general fund according to our needs.

After some discussion a committee was appointed to study this plan carefully and report to the Board and the Convention in Toledo. Committee consists of: Abe Abraham, Jerry Farah, Albert J. Corey, Archimandrites Ellis Khouri and Basil Kazan.

ST. VLADIMIR'S THEOLOGICAL SCHOOL

Metropolitan Antony reported that the seminary has been adopted by our Archdiocese as our own, and it is our moral duty to do all we can to help it. The Seminary at present is in dire need of Funds. It is being supported mainly by grants of friends, and its faculty is poorly paid. Students tuitions were only $325.00 per year. Metropolitan Antony requested the board to make a special contribution to the Seminary for the next year. After some discussion, it was decided that a tuition grant of $1,000.00 be given to St. Vladimir's Seminary of New York for the 1959-60 academic year.

1960 MEETING OF THE BOARD

Father John Matthiesen requested that the Board meet next year during the Southwest Region Convention instead of the Midwest as usual. A vote was taken, and the Midwest was decided to have the meeting in Grand Rapids, Michigan.

FINANCES

Metropolitan Antony reported that he needs most urgently the help of the Board in enforcing the 10% assessment on the churches. Many churches are not abiding by the rules, and various complaints are received every day at the Archdiocese office. Some of the more practical complaints are as follows:

A. If a church does not meet its 10% payment in should be deprived of all the benefits of the Archdiocese: such as voting in the Convention, and having a young educated priest . . . or having no priest at all . . .

B. Instead of the 10% assessment, some parishes suggest that each parish should be made to pay an amount of dollars equal to the number of baptised persons in the parish: and shall have equal number of votes in the Convention. A parish with 1,000 souls should pay $1,000.00, and should have ten votes: one vote for each hundred persons who have paid their share to the Archdiocese, not the way we have it now: where a parish is paying $1,000.00 annually and enjoying 32 votes . . . whereas another parish pays over one thousand dollars and has only six votes . . .

The board devoted some time to this important subject, and referred it to the Finance Committee of the Convention.

ARCHDIOCESE DELEGATES AT THE GENERAL COUNCIL OF THE PATRIARCHATE

Because of our inability to send five delegates to every meeting of the General Council of the Patriarchate, the Board elected the following brothers to be our official delegates in our absence in every meeting of the Council of the Patriarchate: Hanna Malik, Anis Chebat, Damascus; Albert Laham, Fouad Malik, Beirut; Gabriel Sahadi, Ladikia, Syria.

CLERGY MEETING AND BOARD OF ADVISORS' MEETING

Metropolitan Antony informed the Board that he is calling for a Clergy meeting in Toledo for Tuesday, August 17th, and a Mixed Clergy and Presidents of local church boards meeting on Wednesday, August 18th for their counsel and advice, and asked the members of the Board to attend the meeting on Wednesday, August 18th.

The meeting closed with prayer by His Eminence at 6:00 p.m.

Respectfully submitted,

JOHN R. AMEER, *Sec'y*

FOURTEENTH ANNUAL CONVENTION

The Convention was held at the Sheraton Commodore Perry Hotel, Toledo, Ohio, from Tuesday, August 17th to Sunday, August 23rd, 1959. It was opened by prayers offered by His Eminence Metropolitan Antony, who presided at all Convention sessions. The Divine Liturgy was celebrated every morning, and Vespers Services were held every evening. Reports of all the sessions are herein summarized into one consolidated record of all proceedings.

I. THE CLERGY MEETINGS

All day Tuesday was dedicated to meetings of the clergy with His Eminence. About sixty priests of the Archdiocese attended these meetings. All the local problems of the pastors were discussed and they obtained the proper answers from His Eminence. A great deal of time was devoted to the rules of the book: THE PRIEST'S GUIDE. The following revisions were decided:

First: Chapter 1, Paragraph 1, the Latin words "ex officio" in the sentence reading: "The priest is the presiding officer ex officio

of every church organization in his parish, etc. . ." will be published in English to set forth a clearer understanding of its meaning. EX OFFICIO means *by virtue of his office*. It does not mean that he is an honorary figurehead. The Board of Trustees must respect his opinion in all parish matters.

Second: Chapter 1, Paragraph 3; The sentence reading—"A priest should visit every home in his parish at least three times a year," should be changed to read as follows: instead of three times a year the word: "periodically" is to be used. It was pointed out that social visits have been the cause of misunderstanding and accusation of favoritism in some parishes. Because we face a world entirely unlike the old countries we came from, where parishioners lived within the immediate vicinity of the church, the priest should be *invited* for social calls. He is a guard always ready to answer any *call* from his flock. He needs to especially devote more time in seeking out the lost sheep.

Third: Chapter 1, Paragraph 1; No layman should set a date or time for any spiritual service without the knowledge and approval of his pastor. This law should be emphasized with the following example: An engaged couple pick a random date for marriage. They send out invitations with their date and time of marriage, hire a hotel or food caterers, hall, orchestra, etc. *Then* they go to the priest and discover the date they chose, is one when the Church strictly forbids the Sacrament of marriage. Priests were requested to remind their parishioners periodically of these facts to avoid such problems.

Fourth: Chapter VI, Paragraph 1, dealing with the time a service shoud start and the time should end. . . The entire first paragraph shall be dropped. The priest shall use his own judgment under local conditions as to the time for beginning and ending any service, and to the length of time to be consumed in sermons, talks, lectures or instructions. The sacredness of Services should not be a matter for clockwatching or racing.

Fifth: Chapter: Holy Matrimony: When there is any reasonable doubt and an engaged couple may be cousins within the 3rd and 4th degree a complete moral and medical record check must be made by the priest with all extenuating and mitigating facts presented to the bishop. Under no circumstances or excuse will cousins to the forbidden degrees, especially first cousins, be granted a dispensation. They must not marry — period.

Sixth: No meeting of any church organization shall be legal without the opening and closing prayer of the priest or his representative.

Seventh: There shall absolutely be no co-celebration of any religious services with non-Orthodox clergy.

Eighth: Non-Orthodox pictures, Statues, the Sacred Heart, etc. . . are strictly forbidden for Orthodox use, and more especially on cemetery monuments. All cemetery monuments erected over those buried from the church should have a cross or crosses, and should have the approval of the priest before erection. Each parish is obligated to purchase its own burial ground that proper Orthodox Consecration and care may be given. It is the duty of every parish to have on record the site and name of every departed member that prayers may be said for all. Suicides, drunkards, and those who despised the church should not be buried with the faithful in consecrated ground.

Ninth: Baptisms should take place any time after the eighth day of birth, in order that the mother and child might be properly churched on the fortieth day. Only male infants are brought to the sanctuary. Females are brought to the Holy Doors. It is forbidden to baptize in the home. Every church must have a font with cold and warm water plumbing. Husbands and wives may stand as god-parents. No non-Orthodox is allowed to be a god-parent. There is no such thing as god-parent by proxy. God-parents must be present at the baptism to perform their duties.

Tenth: There shall be no gambling and no sales of liquors on church property.

Eleventh: There shall never for any excuse be used a group form of Confession. All confessions must be made individually and after the proper preparation. Priests must use their good judgment before the great feasts when they have many confessions — by setting a special time for each group or church organization. Never a group confession at any time.

Twelfth: The Board of trustees shall determine who is a member in good standing, always with the wise consultation of the priest. A member in good standing financially may be spiritually bankrupt and heading for hell. No one shall hold any office or trust in any church organization, who has not partaken of Confession and Communion at least once during the year. Anyone disregarding this law automatically dismisses himself.

Thirteenth: Every priest and every Board member and officer of any church organization *must have* copies of: a) Archdiocese Constitution and By-laws; b) Priest's Guide; c) Church Constitution and By-laws. The rules of our Archdiocese and Church are in these booklets. They may be ordered from the Archdiocese office — 50c per copy.

Fourteenth: Priests are not supposed to leave their parishes, even in their vacation, without the approval of the Archbishop. Their church president must be informed as to their whereabouts at all time. They must not accept any clergy in their parish, especially those who come to solicit money, without a written letter addressed to them in advance by the Archbishop.

Fifteenth: Feasts falling in the middle of the week are to be celebrated on the day they fall: either in the morning or in the evening. The Divine Liturgy may be celebrated in the evening providing it will end after midnight.

Sixteenth: MARRIAGE: Priests should try their best to prevent mixed marriages. Orthodox Christians must marry of their faith. When it is impossible to prevent such mixed marriages, be sure that the couple marry in the Orthodox Church. Some of our Orthodox men, not understanding the consequences, marry non-Orthodox women outside the Orthodox Church. Such men should be instructed (beforehand) concerning the loss of Grace involved. They should be urged to come to church *afterwards* to be remarried. The complete marriage service must be used—not a short form, nor a mere blessing. The same rule applies to women.

Seventeenth: Persons who marry outside the Orthodox Church (no matter where) are separated from the following privileges until such a time as they are properly reinstated into the "good grace" of the Holy Orthodox Church. They cannot be recipients of the Sacrament of Holy Orders, Holy Communion, Penance, or Holy Unction on Great Wednesday. They may not be sponsors at baptism. However, through the mercy of our Church, they are granted the following privileges: They may attend the Divine Services, and upon danger of death they may receive Holy Unction and Holy Communion. If death comes to them before reinstatement they are to be received into the Holy Church for burial and absolution.

II. MEETING OF BOARD OF ADVISORS

Wednesday, August 19th, was devoted to the meetings of the Board of Advisors, which consists of all the priests and the president of every local Church Board. The financial problems of the Archdiocese were studied very carefully both on the local church level and on the national Archdiocese level. Many constructive suggestions were introduced, and the meeting decided to refer them to the various Convention Committees for final decision. The Agenda of the Convention was studied and approved, and the various committees were appointed by volunteers. A special committee of four priests and four lay delegates were elected by secret ballots: the four priests by the Clergy and the four laymen by the lay delegates, with Monsour Laham as chairman, to study all our past rules and laws regarding the duties of priests and church boards and their rights, and report their findings and suggestions to His Eminence the Archbishop of the Archdiocese for his blessing and approval. The committee consisted of: Rt. Rev. Archimandrite Ananias Kassab, Rev. Fr. Wakeem Dalack, Rev. Father James C. Meena and Rev. Fr. Thomas Ruffin. Messers: Rudy George, Salem Saba, John G. Khouri and James Davis. Mr. Monsour Laham was unanimously elected chairman of this committee.

III. THE GENERAL ASSEMBLY — ROLL CALL

The roll call of the parishes belonging to the Archdiocese was read, and after representatives of a great majority of the churches responded, and were recorded, it was declared that a quorum was present, and it was in order to proceed with the business at hand.

IV. CONVENTION OFFICERS

The following officers were appointed for the Fourteenth Convention:

Rt. Rev. Basil Kazan, Toledo, Ohio, *Clergy Vice Chairman*
Monsour Laham, Boston, Mass., *Lay Chairman*
Fr. Michael Welborn, Beaumont, Tex., *Clerical Secretary*
John Ameer, Brooklyn, N.Y., *Lay Secretary*
Albert Maykel, Worcester, Mass., *Parliamentarian*
Fr. George R. George, Danbury, Conn., *Sgt.-at-Arms*
Wasfie Ziton, *Liason Officer*

V. MINUTES OF THE THIRTEENTH CONVENTION

The minutes of the Thirteenth Convention held at the Statler Hotel, Los Angeles, California, from August 12th to August 15th, 1958, were approved. The minutes of the meetings of the Board of Trustees during the year also were approved.

VI. COMMITTEES AND CHAIRMEN

The following committees and the chairmen thereof were designated to meet and report to the Convention:

1. Finance Committee — Monsour Laham, Boston, Mass.
2. Religious Education — Father Paul W. Moses, Boston
3. Sacred Music — Father James C. Meena, Los Angeles
4. Constitution Committee — Albert Maykel, Worcester, Mass.
5. Resolution Committee — John G. Khouri, Boston
6. Public Relations Committee — Nicholas Coba
7. Credentials Committee — Fr. Thomas Ruffin, Detroit
8. North American Council of SOYO — George Dibs, Pres.
9. Miscellaneous Committee — John Ameer.

VII. TREASURER'S REPORT

The treasurer's report for the year 1958 was submitted and accepted as published and circulated in the minutes of the meeting of the Board of Trustees of June 27th, 1959, showing the following totals:

INCOME from January 1, to December 31st, 1958		
Balance, December 31, 1957		$109,202.73
Local Churches and Trays	$18,436.55	
Individuals' Contributions	13,147.26	
Cleveland Convention Balance	518.82	
SOYO Regions	3,147.00	
Palm Sunday Contributions	3,634.57	
Interest on Savings	3,231.06	
Total Income for 1958		$ 42,115.26
Total Income and Balance		$151,317.99
ALL EXPENDITURES, Jan. 1st, to Dec. 31, 1958		
Seminarians: Tuition, Board, Room .	$ 6,074.00	
Clergy Life Insurance	2,444.40	
Clergy Emergency Fund — 5% of Income	2,000.00	
Office Supplies	408.60	
Postage	400.00	
Insurance	336.11	
Telephones and Telegrams	150.00	
Metropolitan Antony's allowance ...	15,000.00	
SOYO North American Council	1,050.00	
Trip to Patriarchate to Syria	765.80	
Contribution to Patriarchate for 1958	4,000.00	
Miscellaneous	134.10	
Total Expenditures for 1958 ...		$ 32,763.01
Balance, December 31, 1958 ...		$118,554.98
Brevoort Savings Bank	$58,458.84	
Hamilton Savings Bank	43,394.48	
First National City Bank	16,701.66	$118,554.98

VIII. METROPOLITAN ANTONY'S REPORT

The most important event of the year was the election of our new Patriarch of Antioch. Because of the importance of this event, we would like to give you for the record the complete details of our participation in the nomination and election of the new Patriarch in our trip to Syria last November, 1958.

At six thirty, Monday evening, November 3rd, 1958, we were with our companions in the trip to Syria, ready to take the Pan American Jet as the first commercial passengers to cross the Atlantic in six and one-half hours. Our companions were as follows:

Archimandrite Basil Kazan, Toledo, Ohio; Archimandrite George Ghannam, Cedar Rapids, Iowa; Exarch Easa Kanavati, St. Paul, Minn.; Father Paul Romley, Pittsburgh, and Father Michael Welborn, Beaumont, Texas. The lay delegates were as follows: Mr. and Mrs. Monsour Laham, Boston, Mass.; Mr. and Mrs. Albert J. Corey, Toledo, Ohio; Mr. Moussa Souaid and Mr. Nicholas Barakett, Montreal, aCnada; Dr. and Mrs. A. S. Abdun Nur, Los Angeles, and Dr. and Mrs. Shaker Ilyas, Pittsburgh, Pa.

The beautiful Pan American Jet made the distance between New York and Paris in seven hours—so fast and so comfortable. From Paris we took the regular Pan American Flight to Damascus with one stop in Rome and one in Beirut. We arrived in Damascus at 2:00 a.m. Wednesday, November 5th, where an official delegation greeted us in the name of the Patriarchate and accompanied us to the New Omiad Hotel where we made our headquarters for the duration of our visit. Our first visit in the morning was to the Patriarchate. We were warmly received by His Eminence Metropolitan Theodosius of Tripoli, the Locum-tenens of the Patriarchate and several Archbishops. They officially informed us that, since we left America, the dates of the nomination and election of the new Patriarch were postponed from November 7th to November 14th, to give the South American Archbishops and delegates enough time to attend. This gave our delegation enough time to visit all the historic places in Syria and Lebanon.

The following visits were made: 1) The famous shrine of St. Mary of Seidnaya; 2) St. Takla of Ma'lula; 3) The old churches and mosques in Damascus; 4) The famous ruins of Ba'lbak, Shtoura, Zahle, the American University of Beirut, the Cedars of Lebanon, and the monasteries of Balamand and An-Nourieh; 5) By a special invitation, we visited the new president of Lebanon, General Fouad Chehab, at his residence in Juneh, Lebanon. We spent about one hour with His Excellency the president, and we all fell in love with him. His dignity and charm, mixed with his wise words in explaining the conditions in Lebanon, and his ambition to establish peace and harmony, captivated our hearts. We left him with full confidence that the ship of Lebanon is placed in the hands of a very wise captain and will sail over all the rough waves to peaceful ports.

6) Immediately upon learning of our visit in Lebanon, His Beatitude, the Maronite Patriarch Paul Moshy, sent us an invitation to have lunch with him at his famous palace in B'Kirki, with instructions that the answer must be "Yes". How could we refuse, and between His Beatitude and our family there is a sincere friendship of a generation. We spent four happy hours enjoying the most generous hospitality of our great friend. Every member of our delegation fell in love with His Beatitude, and we left him enriched with his love and kindness and fully enlightened with his wisdom and fatherly leadership to our beloved Lebanon. It was our great pleasure to meet at B'Kirki the great ex-president of Lebanon, Shiekh Beshara El Khouri.

While in Syria and Lebanon, we received many invitations from our numerous loyal old friends. It was impossible for us in the short time we were there, to accept all the invitations. Our grateful thanks go to all these good friends, and most especially to our most beloved brother in Christ, Metropolitan Elia Saleeby of Beirut and our beloved friends at Damascus and Beirut: Hanna Bey Malik; Dr. Anastas Shahin; Isthadh Gassan Tweiny; Fawzi Azar; Mitri and Camille Barbary, Anis and Fouad Chebat; Fouad Bey Gosen, for their hospitality, love and assistance. The sweet memory of the days we spent with them will remain in our hearts forever. Last but not least, we are most grateful for the sincere hospitality and friendship we found at the headquarters of the Orthodox Youth Action in Beirut. These young workers in the field of our Lord will remain in our hearts and prayers always.

MEETING OF THE GENERAL COUNCIL OF THE PATRIARCHATE FOR NOMINATING THE NEW PATRIARCH

The General Council of the Patriarchate of Antioch is composed of: a) All the active Archbishops of the Patriarchate; b) One lay delegate from the old city of Antioch; c) Five lay delegates from the city of Damascus and five from the city of Beirut; d) Three lay delegates from each other Archdiocese of the Patriarchate of Antioch. Damascus and Beirut were given five delegates each because of their size and importance.

At 10 a.m., Friday, November 14th, 1958, this General Council met at grand parlor of the Patriarchate, with His Eminence Metropolitan Thedososius the Locum-tenens presiding, for the nomination of three candidates for the Patriarchate. The meeting was opened with prayer, and the roll call proved that twelve Metropolitans were present with 48 lay delegates. Metropolitan Elia Saleeby of Beirut was absent because of ill health, and Metropolitan Sweity of Argentina and Metropolitan Forzley of San Paulo, Brazil together with their lay delegates were not able to attend. A delegation came from Toledo, Ohio, and they asked to be given three delegates to represent the parishes of the late Archbishop Samuel of blessed memory. This request was discussed at length and rejected, because the Toledo problem was under discussion, and the present session of the Council had no jurisdiction to decide it without the presence of the newly elected Patriarch. It was decided to, immediately after the election of the new Patriarch, have a special meeting to solve this problem. Then the Council decided that in view of its size and importance, the Archdiocese of New York and all North America, should be given five lay delegates like Beirut and Damascus. This decision was accepted by unanimous vote, and at the request of the Council we added two more delegates from North America. Our delegates were as follows: Monsour Laham, Albert J. Corey, Moussa Souaid, Abdalla Cassis and Toufik Touma.

Immediately afterward, the nomination took place and the winning Archbishops were as follows: Ignatius of Hamah, 42 votes; Theodosius of Tripoli, 32 votes; Elia of Halab, 28 votes, and Alexander of Homs, 28 votes. Because of the tie between the last two, a lot was cast, and our young priest from Pittsburgh, Father Paul Romley, was asked to draw the winning name. Archbishop Elia of Halab was the winner.

THE ELECTION OF THE NEW PATRIARCH

Immediately after the nomination, the twelve Metropolitans entered the Cathedral for the election, and the doors were closed. In a half hour of prayers and beseeching the Holy Spirit, the unity of the Church was preserved by electing His Eminence Metropolitan Theodosius of Tripoli as Patriarch of the City of God Antioch and all the East. This good news brought tears to every eye, and filled every heart with joy. The great learning and piety and wisdom of the new Patriarch give us all the hope for a new era of progress and spiritual awakening.

THE NEW PATRIARCH PRESIDES OVER THE FIRST MEETING OF THE COUNCIL

At 10 a.m., Monday, November 17th, 1958, at the Grand Parlor of the Patriarchate, the General Council met with the new Patriarch presiding. Eight Metropolitans and twenty lay delegates attended. The session lasted all day, and the Toledo problem was presented with full details. All the minutes of the meetings of the Holy Synod were carefully checked, and nothing was discovered to prove the canonical existence of another Archdiocese in North America. About 4 p.m. the Council decided that in North America there is ONLY ONE Archdiocese known as the Archdiocese of New York and all North America under the jurisdiction of the Patriarchate of Antioch. The parishes of Toledo, Ohio and dependencies were always a part undivided from this Archdiocese. The Council further approved the plan to establish a bishopric under the Archdiocese of New York and all North America, in the name of Toledo, Ohio and dependencies, with the understanding that this bishopric will have geographic boundaries, and its bishop will be under the jurisdiction of the Metropolitan commemorating his name in all Divine Services, and this must be done with the full knowledge and approval of the Metropolitan. We accepted the above decision with thanks, and assured His Beatitude and the General Council that we are willing and ready to serve our brothers of Toledo faithfully at all times, and to let them share everything we have. All we request is to continue our unity with them; for unity is strength to all of us and more especially to our children.

Thus came to an end our most memorable visit to our Mother Church, and we returned home on November 21st to continue our struggle for our beloved Archdiocese.

UNITY OF THE ARCHDIOCESE

The final official communication we received regarding the unity of our beloved Archdiocese was reported in the minutes of the meeting of the Board of Trustees, held at Detroit, Michigan, on Saturday, June 27th, 1959, and was published and circulated to all delegates of this Convention.

STATISTICS AND VISITATIONS

The following priests were appointed:

Fr. Thomas E. Green was accepted with his St. George's parish of Phoenix, Arizona.
Father Emile Hanna was ordained priest for St. Elijah's Church of Ottawa, Canada.
Father Peter Krochta was released from our Archdiocese to his Russian Archdiocese, and a new priest will be appointed in Terre Haute, Indiana.
Fr. Basil Karpelenia was transfered from Houston, Texas to Indianapolis, Ind.
Fr. Ignatius Preston was appointed to serve St. John's Church in Cedar Rapids, Iowa.
Fr. John Chromiak was released from Allentown, Pa. and appointed priest for St. Michael's Church in Greensburg, Pa.
Fr. Athanasius Saliba was transfered from Worcester, Mass to Detroit, Michigan.
Fr. John Pirozzi was ordained a priest for Albany, N.Y.
Fr. Michael Huback was transfered from Cedar Rapids, Iowa to Syracuse, N.Y.
Fr. Michael Khallouf left the United States for Syria.
Fr. David Cassis was transfered from Ottawa, Ont. to Utica, New York.
Fr. Philip Saliba was ordained a priest for Cleveland, Ohio.
Fr. Louis A. Secabe, to Tulsa, Oklahoma.
Fr. Gregory Reynolds of Louisville, Ky. was accepted with his parish.
Fr. Nicholas Beshara to Allentown, Pa.
Fr. Samuel Makad, to Portland, Oregon.
Fr. Joseph Chernushin, was released to return to his Russian jurisdiction.
Fr. Dositei Obradovich was released to Christ and Saviour Seminary, Johnstown, Pa.
Fr. Thomas Skaff from Cleveland, Ohio, to Houston, Texas.
Fr. Michael Welborn from Oklahoma City, to Beaumont, Tex.
Fr. Gregory Ofiesh, was ordained a priest for Oklahoma City, Oklahoma.

CLERGY LOSSES

During the past year the Archdiocese lost the services of five priests. Father Michael Yanney of Sioux City, Iowa, was translated to his reward in heaven after a long and fruitful service to our Holy Church. May his soul rest in peace. Fathers Peter Krochta, Joseph Chernushin and Dositei Obradovich were transfered to their Russian and Ukrainian jurisdictions, and Father Michael Khallouf returned to Syria.

BAPTISMS — MARRIAGES — FUNERALS

During the last year the Archdiocese recorded 1,695 Baptisms; 605 Marriages, and 484 Funerals.

EPISCOPAL VISITS

The following official visits were made: (August) Los Angeles, San Francisco, El Paso, Texas; Wichita, Kansas; Montreal, Canada; Toledo, Ohio. (September) SOYO Eastern Region at Asbury Park, N.J.; Ottawa, Ont.; and Worcester, Mass. (October) Brooklyn, N.Y. (November) Syria; Lebanon; Cleveland, Ohio, and Toronto, Canada. (December) Boston; Washington, D.C.; and Ottawa, Canada.

(January) Brooklyn. (February) Paterson, N.J. and Brooklyn. (March) Cleveland, Ohio; Danbury, Conn.; Wilkes-Barre,

Pa.; and New Kensington, Pa. (April) Brooklyn. (May) Boston; Canadian SOYO; Canton, Ohio; and New England SOYO. (June) Pittsburgh; South West SOYO; and Midwest SOYO at Detroit; (July) Eastern Orthodox Council, Detroit; Ottawa, Canada; Altoona, Pa.; Brooklyn. (August) Syracuse; Allentown, Pa.; Cleveland, Ohio, and Toledo.
ANNUAL PALM SUNDAY COLECTIONS — $4,000.00.

CLERGY TRAINING

We had four seminarians at St. Vladimir's Theological School this year. One of them graduated, George Corey of Charleston, W.Va. The others: Joseph Shaheen of Canton, Ohio and John Pirozzi of Los Angeles, California, will graduate next year; and George Thomson of Detroit has finished his first year. Our graduates who are now ready for ordination after they get married are as follows: Fred Shaheen, Canton, Ohio; George Rados, also of Canton; Louis Mahshie of Syracuse, N.Y. and George Corey of Charleston, W.Va. Next year we will have seven students at the Seminary. I am happy to announce to you that in our last Board meeting at Detroit, Mich., we decided to give St. Vladimir's Theological School for the academic year 1959-60, a contribution from our Archdiocese of $1,000.00.

TEACHER TRAINING AND CHOIR MUSIC

Many of you ask us how to train teachers for the church schools. Unfortunately we do not have a special school for this most important duty. The only practical way we have at present is to have our trained priests meet at least once a week with his local teachers and help them with the lessons they are to teach in the coming week. Most of our religious education materials are so simple to use with plenty of instructions to the teachers. We have prepared an official PLAN for religious training with the aid of our able religious education department. This Plan must be followed in every church, and ONLY the books mentioned in the Plan are to be used. Priests are held responsible to have only our approved books used in their Sunday Schools.

Every Choir in every church must sing from our official approved music books. They are as follows: 1) ORTHODOX HYMNS (Blue Book); 2) THREE DIVINE LITURGIES (Yellow Book; 3) HYMNS OF PRAISE (Red Book), and 4) TSCHAIKOVSKY'S LITURGY. The last book of Tschaikovsky's complete Liturgy has just been published and is now ready for the use of chairs. It is the duty of the priest to see that our music is used.

THE WORD

The Word has been well received all over the English-speaking world. It has been losing money, because most of the people who receive it do not pay their subscriptions. We started the magazine with ten thousand issues per month for about five months. Then we started to cut the number every month until we reached 2,500. Everybody likes *The Word,* but they do not want to pay for it. The 2,500 issues are now mailed monthly to the friends of *The Word*. Most of them have been helping us, and through their help we have been able to pay our bills, and for the first time last year we did not lose money. This was done because I had to do all the work for the magazine from editing to bookkeeping, etc. to save the very life of the magazine. This could not continue, because my health will not permit it. If you want the magazine to continue, there is only one way: to put it in every Orthodox home, and to have every one pay to support it, not only the small subscription, but more and more according to his or her ability. Then, and only then, the magazine will be able to have an editor and full-time staff. We need the help of our beloved clergy. They are the only hope we have to keep *The Word* alive.

NEW PUBLICATIONS

We have just finished publishing Tschaikovsky's music for the first time in English for the complete Liturgy. The following books are now being published: 1) Altar Boys Guide; 2) Studies in the Greek Church (3rd edition); 3) The Service Book (2nd and enlarged edition); 4) Orthodox Hymns in English (3rd and enlarged edition); 5) Beginner; 6) Catechism; 7) Forty Saints; 8) Twenty Parables; 9) Church History; 10) Orthodox Year — all new editions.

RELATIONS WITH OTHER BODIES AND PUBLIC RELATIONS

We have been enjoying an excellent relation of friendship and cooperation with all our Christian churches — both Roman Catholic and Protestant. Our Archdiocese has maintained its friendly relations with the National Council of Churches, the World Council of Churches and all the recent movements for Church Unity both from Roman Catholic and Protestant sources. We are for unity among the Christian people — no matter where the call for it may come. Our Archdiocese has maintained an excellent public relations by being frequently in the front pages of newspapers, and by special interviews on TV and radio. I am pleased to tell you that, in view of our size and number, we have enjoyed more than our share of public recognition. It is good to wish for more, but it is wise to know your size.

CLERGY FUND AND LIFE INSURANCE

The Clergy Savings Plan was established some four years ago to help the priests save for the time of need: $10.00 monthly of their salary and meanwhile have their church match this with another $10.00 per month — thus indirectly giving the priest a $10.00 raise per month, and help him to save thousands of dollars for his old age. Many of our priests have joined this plan and have saved a large sum of money for the time of need. Some other priests, either because they do not yet appreciate th plan, or for some other reason unknown to us, have not yet joined. These priests are making a big mistake, and are urged to immediately join the plan. The money of the Fund is invested for the benefit of its members where it is earning 3½% interest.

Every active priest in the Archdiocese is covered with $2,000 life insurance. The Archdiocese treasury pays the premium annually. Every priest in the Archdiocese is also covered by government social security. If any priest has not covered himself with government social security, he must do so immediately and without any further delay. We tried very hard to adopt a plan to cover all our clergy with group insurance for hospitalization and medical care and disability. We were not able to convince the majority of the clergy or the churches. Most of the priests claim that they have their own hospitalization and medical care plans. We urge every one to immediately cover himself with such plan to protect himself and his family against sickness and loss of time.

GRADUATION AND MERITORIOUS CERTIFICATES

We have created a beautiful graduation certificate for the graduates of Church Schools. These certificates will be given at the priests instructions. The Meritorious Certificates of the Archdiocese are given in appreciation of distinguished services to the Church. To give this certificate, we must have in writing an official letter of recommendation signed by the local priest and Church Board. Without this letter no Meritorious Certificates could be issued.

FINANCE

For the last ten years we have been discussing ways and means to finance our Archdiocese. Many rules have been adopted. They were all excellent rules. None of them was very successful. The trouble was always in our failure to abide by the rules, and never by anything wrong with the rules. Now we have the 10% Budget Plan. Some churches abide by it and find it most practical, and some other churches do not live by it. The first group believe that a church who is able to raise 1,000 could raise another $100 very easily; while the second group feels that it is not right for a church to pay 1,000, and have 24 delegates, and another church pay 1,300 and have only six delegates. This group is trying to introduce a new plan to have every parish pay annually a sum of money equal in dollars to the number of Orthodox persons living within the boundaries of the parish. This will make a parish with 1,000 persons pay $1,000, and enjoy ONLY 10 delegates or votes at the General Convention. This subject is going to be discussed in this Convention, and decided once and for all. Please give it your attention, and remember always that it is not the plans we need as much as it is obeying the plans we adopt.

NEW VICARS OR BISHOPS

We all agree that we need help in our national work. The Holy Synod of Antioch and the Patriarchal Council, in their meeting on May 29th, 1959, have given us the right to create geographical

districts in this Archdiocese and elect bishops for these districts. We are to start with a new geographically established Bishopric of Toledo, Ohio, and dependencies. We are doing all within our powers to have this in effect as soon as possible. Trusting in the Lord we will start immediately with two vicars to assist us: one in the East and one in the West. Archimandrites Basil Kazan and Michael Shaheen will be appointed for this duty as soon as we can replace them by able priests to take care of their parishes.

NATIONAL HEADQUARTERS

Two years ago we announced our intentions to have a new headquarters for our beloved Archdiocese. At that time I pledged to give $50,000 to this good cause, by selling my present house and turning the money received from the sale with the balance to make it $50,000, to the Board of Trustees to pay for the new headquarters. We have been trying to find the proper place in Brooklyn. It is not so easy to find the place we need already built. To make good my pledge of the above mentioned sum, I have given my home at 239 85th St. to the Archdiocese, and when the Board is ready to purchase the new place I will be happy to pay the difference between the price of my home and the $50,000, to make my pledge complete. It is now entirely in the hands of the Board of Trustees of the Archdiocese.

RESOLUTIONS

Every year in our Conventions we have very ambitious and constructive resolutions. Most of them are offered in a hurry at the end of the sessions of the general assembly, and usually are accepted in a hurry. In our Orthodox Church, I want you all to know, the Archbishop welcomes advice at all times, and regards all these resolutions as good and sincere advice to assist him in his administration of the Archdiocese affairs. In spite of the fact that many of these resolutions are excellent and most helpful, we find it impossible for us to enforce them, either because of our lack of well trained persons, or of funds. Therefore, we ask you most sincerely to be patient with us when we are unable to do all you ask for in your resolutions. We welcome these resolutions and regard them very useful to us to guide our course of action in the ways our people like.

THE PATRIARCHAL COUNCIL DECISION

You have in your hands a copy of the minutes of the meeting of your Board of Trustees held at Detroit, Mich., June 27th, 1959, with the official document received from His Beatitude Patriarch Theodosius with regard to the future of our Archdiocese, please read it most carefully, and support it most enthusiastically — especially your Board's recommendation and decision which received our full blessing and approval: "1) To immediately accept the decision in principle with regard to the unity of the Archdiocese, and to send a copy to all the parishes of the late Metropolitan Samuel inviting them to complete unity with the Archdiocese. 2) Immediately after the complete unity of all the churches of the Archdiocese, the geographic boundaries for a bishopric of Toledo, Ohio, and dependencies, will be established with the full approval of its churches and clergy. 3) In accordance with the canons of the Patriarchate and of our Archdiocese, three qualified clergymen will be nominated by the bishopric, and the names of the winning candidates will be submitted to the Holy Synod for the election of the new bishop. 4) A copy of this decision is to be mailed immediately to His Beatitude to Damascus."

Metropolitan Antony's Report was accepted with a resounding standing ovation from the entire Convention assembly.

IX. ANNUAL REPORT — ARCHDIOCESE DEPARTMENT OF RELIGIOUS EDUCATION

Your Eminence, members of the clergy, Archdiocese trustees, and delegates:

We are very proud of our Archdiocese Department of Religious Education, and of the work which it has done this past year. It is with great pleasure that we offer to you this report of good progress and visible results.

To those of you who may have forgotten, the Department was formed for the specific purpose of acting as a helping hand to His Eminence, to work in the field of education for the Church Schools, to prepare and design new ideas in education, to work towards the enlightenment of Orthodox and non-Orthdox people through the selection and use of all available materials, and to constantly study the ways and means of improving the educational standing of our churches throughout the Archdiocese.

His Eminence has wisely selected a Department consisting of 8 members. Three of these are priest . . . and five are lay-persons. All of them are well qualified by both education and experience. They are all located in the same geographical area; and are thus able to meet many times during the course of a year, and to really put forth much work as a *functional* department. One of these 8 members is designated as "Director" of the Department, and acts as coordinator of the activities, projects, and correspondence. A word by word report is sent to His Eminence on every movement of the Department, and a copy of every letter going out of our office is immediately relayed to the Archdiocesan office. Nothing is carried out into its final stage without first having the written approval of His Eminence, and his blessing.

Our work falls into 4 specific categories. They are:

1. Annual correspondence with the parishes.
2. Control of the Church Schools of the Archdiocese as regards their basic curriculum of study.
3. Other work in fields of educational possibilities for our people.
4. Study, preparation, and design of new materials and ideas.

Let us take these categories one by one:

I. *Annual Correspondence:*

We receive many letters during the year in the Department office in Boston. Some are from His Eminence, and others come from all over. We have received mail and requests even from Australia. Each and every letter receives careful study; and our department usually sends a reply within a matter of hours (sometimes within minutes) after the letter comes to us. A copy of each reply is kept in our files, and a copy goes to the Archdiocese office in New York. We feel that much is accomplished through these direct contacts; and we try never to delay.

II. *Church Schools:*

Everyone should (by now) be aware of our work toward unification of the church schools throughout the Archdiocese. We have designed one single school plan, and we have asked every church school to adopt it. This plan is altered and modified from year to year through the good ideas and suggestions of His Eminence, the department members, the pastors, and the church school administrators themselves. We are thus working toward *one* outstanding curriculum, which will bring a good school program to not only *one* or *several* church schools . . . bu to ALL church schools.

We are having moderate success in the establishment of this new idea.

A. We have recently sent out, in a mail campaign to every parish, a letter of explanation and a questionnaire. The replies were interesting. We were grateful to receive 28 out of 88 replies to our first mailing. Almost every one of these 28 parishs wer using our new plan with good results.

   We followed through by sending a *second* set of the same letters to the 40 parishes which did not reply the first time; and we received another 25 replies. This was most rewarding to us. The information from these questionnaires will help us all.

B. We also prepared a tape-recording of a talk by the Director of the Department, and mailed a copy of the tape to each of the 6 Regional Presidents of S.O.Y.O., also one to the N.A.C.S.O.Y.O. President, and one to His Eminence. The tapes were designed to explain, to these S.O.Y.O. leaders, our work and our aims; and to let them know how they can help us if they will. Although we have had very little in the way of reply, we assume that this means a vote in the affirmative from that source. The Mid-west region of S.O.Y.O. used their copy of the tape to much advantage.

C. We were directed by His Eminence to make preparations for our Director to go to the S.O.Y.O. conventions in Detroit and in Washington, D.C., as representative of the Archdiocese Dept. of Rel. 7ducation. A "brief" was prepared for these trips; and thus far he has already visited Detroit, with great

success in creating more understanding of our work in the Mid-west. The Director went to Detroit with specific aims. He carried them out completely; and reported his success in a written report to His Eminence.

The trip to Washington, D.C. is planned (with God's help) for next month. Both trips are being financed by the Archdiocese, through the express direction of His Eminence and the Archdiocese Board of Trustees. In our opinion, such trips are well worth the small investment, as was adequately proved by our great success in Detroit, Michigan.

III. *Other Work:*

Besides our work in the above two areas, we are constantly thinking of ways in which our Department can help in the education of adults in our churches, can publish book reviews, can help to bring more education about Orthodoxy to the general public, and can do more than work for the church schools themselves. However, we must first see to the establishment of the schools before we attempt any extensive campaigns in other areas.

IV. *Preparation and Design of New Materials and Ideas:*

In addition to the aforementioned works, our Department is called upon to design and prepare new things. We have recently been directed to prepare a new "Altar Boys' Guide" for the direction and education of our acolytes. This was done by the department, and is now at the printers and soon will be ready for distribution.

We recently designed a beautiful "Diploma" of graduation for the Archdiocese. This diploma will be awarded by the Archdiocese to senior graduates of Church Schools who have completed the curriculum requirements according to the Archdiocese Edict on Religious Education.

We are now in the process of studying and preparing a plan for the possible inclusion of a "Seminar for Teachers" at the Regional S.O.Y.O. Conventions. The Seminar at Detroit was an excellent guide for this. We have not finished exploring the matter entirely . . . and me may conclude by recommending to His Eminence that such an idea is *not* workable. We do not yet know. Nevertheless, we have been directed to look into the matter; and every effort is being expended to that end.

V. *Experimental Schools:*

We are using all the schools in the New England area as experimental units. They are representative of the large, medium, and small schools of the Archdiocese; and study of them and of their use of our curriculum plan is bringing results for the rest of the nation. Much valuable information is coming to us from this source. We shall continue to make constant study.

Conclusion:

We conclude this report of our aims, our work, and our plans by asking your prayers to almighty God for our success. None of us needs to be reminded of the extreme importance of education for our children. We know that they are the future of our church. A strong Orthodox Church depends on all of us. We of the Department, therefore, are most grateful for the opportunity of working in so valuable a field; and we thank each and every one of the parishes for their splendid help this past year.

May God grant you all a bountiful harvest through your children; and may our beloved Lord Jesus Christ shower His blessings upon you all!

Respectfully submitted,

Rev. Fr. Paul W. Moses,
Director—Archd. Dept. Rel. Ed.

RECOMMENDATIONS FOR THE COMING YEAR

In view of the work done in the preceding year, and with the idea of development of such work toward its desired goal, it would seem that certai nsteps should be followed in the proper sequence. Such steps are here recommended as work which the Department might be expected to accomplish in the coming year.

1. Continue our correspondence with the schools as usual.
2. Continue study and evaluation of our curriculum plan in all the church schools; revising it according to need.
3. Continue using our New England schools as experimental units.
4. Continue to make our trips to the S.O.Y.O. Regional conventions.
5. Prepare (this year) to send out six bulletins to all schools. One bulletin each two months. Such bulletins to include directions, to discuss materials, and to give Dept. news.
6. Prepare (this year) supplementary lesson plans for the Orthodox Instruction books, as required on the Edict; and to send such lesson plans to the church schools.
7. Prepare (this year) actual models of scrap material projects for use in the schools, prepare a diagram of such models together with a color slide photograph of each, and send them to each school superintendent. Such diagrams will be basically suitable for several age groups. The cost of producing them will be approximately 50c per diagram with slide, or less.
8. Work (this year) on Direct Service to individual schools according to their needs, as indicated by our record files.
9. Prepare (this year) book reviews to be published in the "Word" magazine, as well as other occasional reports for such publication.

It is the feeling of the Department that, if the above steps can be successfully carried out in this coming year, the Dept. can consider the 12 month period well spent; and can look forward to great improvemeent in the entire Church School system throughout the Archdiocese.

Compiled From Our Records (on the basis of 65 churches)

Approximate number of school children registered 5,200
Approximate number of regular teachers in all schools .. 504
Approximate number of PTA organizations (active) .. 20
Approximate number of PTA organizations forming ... 4
School enrollment ranges between (largest) 274 pupils to (smallest) 6 pupils.

We Have No Answer To Our Correspondence From:
(as of July 15, '59)

Detroit, Mich (St. Mary); Spr. Valley, Ill.; Ottawa, Can.; Terre Haute, Ind.; Austin, Tex.; Pittsburgh, Pa.; Portland, Oregon; Monesson, Pa.; Philadelphia, Pa.; Houston, Tex.; Cedar Rapids (St. J.); Kearny, Nebr.

This report was accepted with thank to Father Paul W. Moses for his loyal devotion and hard work.

X. REPORT OF SACRED MUSIC DEPARTMENT

by Father James Meena, *Director*

Your Eminence, Reverend Fathers, Mr. Chairman, Ladies and Gentlemen:

The Sacred Music Department of the Archdiocese has been inactive during the past two years due to the difficulties with which we have met in transmitting proposed music to the various members of that department for analysis and recommendation as to it's acceptance or rejection. Too often, eight copies of music have been mailed to the members and not returned, save by one or two, due to the busy schedules pressing each of us.

In order to correct this, however, I recommend, and will enact with the Approval of His Eminence, the reduction of the size of our committee from eight to four. The four men I have in mind have proven their sincere dedication to our work and their qualifications cover every facet of our music, i.e. the two major traditions and proper translation and adaptation of texts. The proposed committee members are listed at the end of this report and I will leave it to the discretion of His Eminence to read the names or to make the appointment privately.

Although our music is among the more important aspects of our Church, it is too often left to men of artistic talent and character to maintain interest therein. We recommend that a greater interest be taken by the laity in general in the conduct and progress of their respective choirs, encouraging them in every possible manner and joining their ranks whenever possible in order to sing the Glory of God.

Our Choirs need music badly, to be sure, but they need singers even more since the most beautiful music is worthless without

choirsingers to lift their voices as an oblation unto our Heavenly Father. The need for music will be filled more and more with the passing years due to the sincere efforts of every musician in the Archdiocese. We have resolved to make a collection of music for Holy Week and Easter, as well as for Great Lent, by Mid-West SOYO Convention time of next year. This will be a great contribution to our Choir repertoires.

The first contribution to our CHANTER'S HANDBOOK is nearly completed and it's author, Archimandrite Basil Kazan of Toledo, Ohio will soon submit this work for publication, thus enabling us to train young people to chant in English, thereby restoring the order of "Psaltis" to our Church.

Music for our Sunday Schools presents the greatest of our problems. There is no difficulty in commissioning a talented musician to arrange or compile choral music, but we have not yet made inroads in finding talented people to work on music for our children. Competent people have been assigned to investigate this, and the Director of Religious Education, Father Paul Moses, and his wife, Hilda, have pledged to keep searching until they find the person we need for this valuable work. Mr. Ray George of Detroit, Mich., Choir Director of Mid-West SOYO has been assigned the task of compiling a Choirmaster's handbook for the aid of Choir Directors who are not trained for our Liturgical services. This handbook will describe the various subtleties of our services which even the most experience musician cannot be expected to know without having served in the Church for years.

After nearly three years, the Tschaikovsky Liturgy is completed and published. His Eminence will have the copies ready for distribution in about two weeks. The Choir Committee which met yesterday, requests and recommends to His Eminence that a copy of this music be sent to every choirmaster, gratis, together with a letter encouraging it's use throughout the Archdiocese wherever possible. This music was well received by the committee which met yesterday and we feel reasonably certain it will be received with equal pleasure by the balance of our choirs.

It has been a pleasure serving in this capacity as Director of Sacred Music for this is a challenging and a most gratifying endeavor. I pray that the Lord will fulfill in us the best of our desires, and answer the supplication of the Psalmist who teaches us to say, "O, Lord, open thou my lips that my mouth may declare Thy Praise".

In addition to the Lord's blessings we beseech the intercessions of Your Eminence, the supplications of all our Reverend Brothers, and the ddeicated prayers of all our lay-brethren, here and everywhere.

The above report was accepted with grateful thanks and His Eminence appointed the following as members of this committee: Fr. David Abramtsov, *Slavonic and Text;* Fr. Gregory Abboud, *Byzantine and Text;* Fr. Basil Kazan, *Byzantine Music;* Fr. Stephan Upson, *Translations.*

XI. FINANCE COMMITTEE REPORT

Monsour Laham, *Chairman*

Two days were devoted to the careful study of ways and means to finance the Archdiocese. The 10% of church budget plan has not been enforced successfully. Only about $32,000.00 was received from the 1958 budget of about $61,000.00. About ten per cent of the churches lived up to the 10% payment of their budget. Twenty per cent of the churchees gave 5% each, and the other churches gave very little or nothing. Many churches feel the 10% plan is not just because many churches pay $1,000 and enjoy over twenty votes for their lay delegates, while other churches pay over $1,000 and have only six votes. To correct this and secure more funds for the Archdiocese, the following is recommended:

1. In lieu of the ten per cent assessment system presently in effect, a contribution of a minimum of one dollar ($1.00) per communicant be placed upon each parish in the Archdiocese to be collected in any manner the local parish board of trustees deems necessary.

2. The term communicant as used herein means every baptised Orthodox, recognised as coming with the jurisdiction of this Archdiocese, within the parochial limits of a member church of the Archdiocese. This plan is to become effective this date.

3. The Archdiocese board of trustees shall set up any procedure to implement this plan, and take any corrective procedure to secure compliance with the plan.

The Convention devoted a whole session for discussion of both plans, and the final vote was by acclamation in favor of the per capita plan—where every parish must pa yan amount of dollars equal to the number of baptised persons in it. The parish with 500 persons will have to pay a minimum of $500.00 annually, and will enjoy the right to five lay delegates to the Convention.

XII. CONSTITUTIONAL COMMITTEE REPORT

by Albert Maykel, *chancellor of the Archdiocese*

Mr. Maykel outlined the following procedure to be followed for revised or amended amendments:

A resolution duly passed by a majority vote at the general assembly meeting shall be submitted to a committee elected by the convention for the purpose of studying and determining the advisability of any change. This committee shall report its recommendations to the convention committee for the following convention.

Committee submits its recommendations that such change shall be put on the agenda of the convention and adopted after a 2/3 vote, present or represented by proxy.

A constitutional amendment was proposed that "No board member shall serve more than one year-year consecutive term, but may be eligible for election and/or appointment after a one year lapse." This motion was made by Mr. Nassif and seconded by Father Romley. The motion was defeated.

A second amendment followed: "To amend the Constitution and By-Laws that the Board of Trustees shall be increased from 9 to 12 members; nine members of be laymen and three members to be clergymn. Such additional clergymen shall apply to any other change in the Constitution and By-Laws, wherever applicable. The method felection and/or appointment shall be as now incorporated in the Constitution and By-Laws.

Motion was made by Edward Zraick, and seconded. It was carried, and will follow the procedure on resolutions as outlined by Mr. Maykel (above).

A committee consisting of Father Kurban, John Khouri and Albert Maykel will study the constitutional amendment to increase the Board of Trustees of the Archdiocese to 12 members.

XIII. REPORT OF SPECIAL COMMITTEE

In accordance with the decision of the Los Angeles Convention a Committee was appointed to study all the official papers and Edicts regarding the Duties and Rights of Priests and Church Boards, and recommend their findings to Metropolitan Antony for a final decision on this matter. The following Committee of four clergymen and four lay delegates was elected by secret ballots during the Clergy and Lay meetings at Toledo, Ohio, on Tuesday, August 18, 1959.

Clergy: Archimandrite Ananias Kassab, Father Kakeem Dalack, Father James C. Meena, Father Thomas Ruffin.

Lay Delegates: Rudy George, Salem Saba, John G. Khouri, James Davis.

Mr. Monsour Laham was unanimously elected a chairman for this Committee. After two days of study the Committee reported the following:

"The Committee requests His Eminence to issue an official Pastoral letter to all the Clergy and Church Boards, stating in substance that Article V of the Constitution and By-laws approved by the Archdiocese for all local churches, together with Section 2 of Chapter 1, of the Priest's Guide, explain clearly all the rights and duties of Priests and Church Boards. His Eminence is requested to include the text of these articles in his official letter, and to ask all the priests and Church Boards to abide by them, and request the parishes to consider the necessity of amending their constitutions if the spirit of this article is not now contained in their constitutions."

The above recommendation has received the blessing of His Eminence and the full approval of the whole Convention as the final law of our Archdiocese covering the duties of both Clergy and Church Boards. We are happy to give the exact text as follows:

ARTICLE V

The Board of Trustees

Section I. *Membership*

The Board of Trustees shall consist of nine persons to be elected from the voting membership of the Parish: three for three years: three for two years: and three for one year; so that at the end of each year the Parish will elect only three Trustees. In large parishes when necessity requires more than nine Trustees on the Board, the Board of nine, together with the Pastor, shall be authorized to elect three more Trustees, to serve on the Board for a period of one year.

Section II. *Qualifications for Election to the Board*

A candidate must have been a voting member of the Parish for a period of three years and having fulfilled the Canonical requirements of the Faith by receiving at least once during the previous calendar year the Sacraments of Penance and Holy Communion.

Section III. *Nominations and Election of the Board*

A. *The nomination committee*

1. At least one month before the Annual Meeting of the Parish, the President of the Board shall appoint a nominating committee of at least three persons from the voting membership of the Parish.

2. At least 10 days before the Annual Meeting this nominating committee shall place in the hands of the President in a sealed envelope its report. This report shall be opened and read by the President at the Annual Meeting.

3. The Nominating committee shall nominate at least twice as many persons as there are vacancies to be filled.

B. *The Election of the Board of Trustees*

1. The members of the Board shall be elected by secret ballot either through the mail or at the Annual Meeting of the voting membership of the Parish to be held on the first Sunday or Monday of December in each year by a majority vote. The three newly elected members of the Board together with the six old members will constitute the new Board and begin their work on the first day of January of the next year.

2. If the election takes place at the Annual Meeting, there may be not more than three additional nominations from the floor.

3. Notices of the Annual Meeting for Election shall be given by mail to each voting member at least ten days prior to date of Meeting.

4. At least twenty-five voting members at the Cathedral Parish, or two thirds of the voting members of the other Parishes shall constitute a quorum at the Annual Meeting.

Section IV. *Duties and Rights of Board*

1. Within fifteen days after their election the members of the Board shall convene and shall elect from among their number the officers of said Board. The officers so elected shall consist of a President, a Vice-President, a Treasurer, a Secretary and a Recording Secretary. It shall be the duty of the retiring President to issue a call, for the meeting of the newly elected Board. In the event of the failure of the retiring President to issue such call, the same may be issued by any two members of the newly elected Board. Immediately upon election of the officers the results of such election shall be mailed in duplicate form to the Metropolitan-Archbishop for his approval.

2. In case of the failure of the Board in office to issue a call for the general meeting of the Parish to be held on the first Sunday, or Monday of December, in each year, a call for such meeting may be issued over the signatures of any nine members of the Parish in good standing, and such call shall have the same force and effect as if issued under the signatures of the members of the Board and of the officers thereof.

3. Whenever it deems it necessary, the Board shall have the power to call special meetings of the Parish by mail ten days prior to the date of said meeting. Such call must contain a specific notice setting forth the purpose of the meeting.

4. The Board shall be the representative of the Parish and of the corporation in the administration of its properties. It shall be responsible for the payment out of Parish funds of the expenses of the administration of the property of the Parish and of the corporation and of the payment of salaries to Clergy and employees.

5. The Board shall have the right to adopt nad promulgate By-Laws for the conduct of its meetings and affairs provided, however, that such By-Laws must be consistent with this Constitution, and the Constitution of the Archdiocese.

6. At the end of each year the Board of Trustees shall print a pamphlet containing in detail all the receipts and expenditures of the Church and shall mail a copy to each member of the Church.

ARTICLE VI

The Clergy

Section 1. The Clergy of this Church shall be appointed or removed by the Metropolitan-Archbishop with the approval and acceptance of the Board of Trustees. Said Clergy should possess qualifications of fine character, education and spiritual reputation. In all matters involving Canon Law, Spiritual Function, Priestly Rights and Duties, the Parish Clergy shall be under the Canonical supervision of the Metropolitan-Archbishop of the Archdiocese and not subject to any rules or regulations of the Board of Trustees.

Section 2. Any clergyman who refuses to accept and abide by this constitution, upon such refusal forfeits his rights in this Parish.

Section 3. In order to dismiss or remove said clergy a formal petition shall be drawn by the Board of Trustees setting forth fully the reason for same. Said petition to be sent to the Metropolitan-Archbishop who is to act as sole judge of the merits of said petition for its acceptance or rejection.

Section 4. No member of the clergy has or shall claim any individual rights of ownership to the properties of the Parish.

CHAPTER I (PRIEST'S GUIDE)

THE RIGHTS and DUTIES of PASTORS

1. The priest is the spiritual father of his parish, every member of which must respect him as though he were their own father. A priest is called (by the beautiful word "Father") to remind him that he should treat his parishioners as a father treats his children: with love and patience.

2. The priest is the presiding officer *ex officio* of every church organization in his parish. He should direct his efforts to increase the parochial income by means of pledges, subscriptions, various social activities, and in every other good way. He must take an active part with the Board of Trustees in all that pertains to the financial problems of the parish. Inasmuch as the priest is required to raise funds for the parish, he must be consulted, and his wise counsel sought, in all of the affairs of the parish, more especially in those involving the spending of the parish money. No layman could be more devoted than a priest to the welfare of the Church. If a layman in his capacity as a member of the Board of Trustees for one or two years must have a voice in the administration of the parish, how much more right should a priest have, who devotes his whole life to the active service of the Church? It is, therefore, the duty of every Board of Trustees to respect the opinion of the pastor in all matters pertaining to the affairs of the parish. A parish in which priest and church committee do not work hand in hand will surely go to ruin.

XIV. PUBLIC RELATIONS COMMITTEE'S REPORT

by Nicholas Coba, *Chairman*

The first order of business in our meeting was to get a good clear understanding as to what is "Public Relations" and how can it be applied to our Syrian Antiochian Orthodox Church. The definitions of Public Relations is as follows: "The activities of our Syrian Antiochian Orthodox Church in building and maintaining sound and productive relations with our own Syrian Orthodox members, non-members, other Orthodox groups, Non-Orthodox groups, and with the general public at large, so as to adapt itself to its environment and interpret itself to society". A good public relations program will acquaint those unfamiliar

with our Syrian Orthodox Church, and the Eastern Orthodox Catholic Faith with the true facts and events through pubilicity and advertising.

The aims and objectives of a Public Relations program would be:

(1) To enjoin upon its members a complete devotion to the Orthodox Catholic faith, discipline and worship.

(2) To assist our ecclesiastical authorities, parishes and parish committees within our churches.

(3) To assist our youth organizations for betterment of Orthodoxy.

(4) To assist in the program of supporting and training learned priests for the church.

(5) To help cultivate a program of study of our doctrine, dogma, music, liturgies, art and architecture, of our Holy Eastern Orthodox Church and Faith.

(6) To assist in a program of regular church attendance.

(7) To meditate to the American way of life the rich heritage of the Syrian Orthodox Culture brought to this Country by the generations of Syrian pioneers.

(8) To assist in any or all programs, as decided upon by His Eminence, or the Archdiocese Board, in the collection of monies for the Archdiocese Treasury.

(9) To be able to step in at any time to assist His Eminence to clear up through various means of media any misrepresentation of our church or faith.

(10) To create a biographical file on our hierarchy, clergy, archdiocese board, outstanding lay people and churches for immediate news releases when needed.

(11) To assist His Eminence to dissesminate all the necessary information coming out of our archdiocese headquarters to our churches, clergy, church boards and organizations.

(12) Assist the Orthodox peoples in this country in attaining the full recognition of Orthodoxy as one of the four major faiths.

(13) Assist in the dissemination of all religious materials coming out of the Archdiocese.

(14) Assist in the field of missionary work which is so necessary in the many areas of this country.

(15) Assist in the publication of any official church literature.

In order to accomplish the aims and objectives of a program of this type it was therefore unanimously decided by this committee that it recommend that a Department of Public Relations be created in our Archdiocese with a qualified person in charge of this particular department and that he be directly under the supervision of His Eminence and the Archdiocese Board of Trustees. (It was further felt that this department would be in the vicinity of th echurch headquarters so that any or all material issued from this department could be scrutinized and authorized by His Eminence or his appointed representative). It was also the opinion of this committee that this department would not only play an important part in the life of our church, but it would unburden our most beloved Metropolitan of the detail work which he is now doing.

The committee also felt that this department should under the direction of His Eminence through the Public Relations Director, initiate releases and a public relations program for local churches. This department would supervise local directors and disseminate releases and information rceeived from the Archdiocese Headquarters.

It was brought out that while a good many of these points have been initiated recently, we have but just scratched the surface. With a qualified person in charge of this department on a full time basis we could use the mediums of newspapers such as dailies, weeklies, semi-weeklies and foreign language newspapers; magazines such as The Word, SOYO Digest, Life, Look, Local Church Publications, as well as many other magazines that are devoted to church and religious articles; Radio Stations for spot announcements, live interviews, recorded transcriptions and tape recordings; Television for spot announcements, live interviews, pictures, slides and films; and the direct mails and the many other means of securing and getting across a good public relations program.

It was further brought out that our Archdiocese today is the major factor, under the guidance of our most beloved Metropolitan, in the program to attain an American Orthodox Church in this country. Therefore it is of the utmost significance that we, as the leaders in this movement among the Orthodox Churches in this country, strengthen our Archdiocese organization with a department, that without any question of doubt, should and will play an important role in assisting our Metropolitan to achieve his dreams and goal of this American Orthodox Church.

We therefore place for your consideration the following resolution:

That this General Assembly, meeting at an official Archdiocese Convention in the City of Toledo, Ohio, create a Department of Public Relations within the frame-work of our Archdiocese, and that a qualified individual appointed by His Eminence and the Archdiocese Board, be appointed as the Public Relations Director on a full time basis, with the expenses of same being paid by the Archdiocese.

Prior to the presentation of the Public Relations committee report by chairman Nicholas Coba who had to leave for another meeting of North American Council SOYO. Public Relations Committee report (Attchd) was followed by a resolution made by the committee and amended as follows by Sam Salem:

Whereas the need of an Archdiocese public relations program as defined by the Public Relations committee is generally recognized, WHEREAS the specific details of such a program have not been spelled out and the cost of the program has not been specified, and WHEREAS the amount which the Archdiocese can afford to spend for such a program has not been determined.

BE IT RESOLVED that the resolution of the Public Relations Committee be approved, and that a qualified person be appointed on a voluntary basis to work with His Eminence, Metropolitan Antony and the Board of Trustees of the Archdiocese in conducting a study to determine the specific public relations needs of the Archdiocese. That the cost of the program be estimated and established in the light of the needs and amount of money which can be made available.

The resolution and amendment were accepted.

Mr. Coba estimated that the cost of a Public Relations program would cost annually about $6,000; and that this salary would attract additional income over the $6,000 to the Archdiocese.

XV. ARCHDIOCESE RESERVE

Motion was made to allow 15 minutes to bypass the agenda to consider a question raised by Monsour Laham whether the General Assembly wanted to waive the reserve money policy or to continue the policy. Motion was seconded and passed.

Father Moses made a motion that a figure be set in the amount of $200,000 as a goal for our reserve to be reached through the process that has been in effect, without necessarily restricting the Board of Trustees in its functions. Seconded. After some discussion a vote was taken and the motion was defeated.

Father Meena moved that the Board of Trustees under Metropolitan Antony be authorized to established and execute a budget of $60,000 for 1960, to encompass as many of the worthy projects that are passed here for the more efficient operation of the Archdiocese. Necessary balance would be underwritten by our reserve fund. Motion was seconded by Ed Zrake. Motion was passed.

XVI. REPORT OF RESOLUTIONS COMMITTEE

A meeting of this committee was held at the Hotel Secor on August 20, 1959 at 2:00 p.m. There follows hereinafter a series of resolutions which were presented by the proponents thereof.

1. Proposed by Mr. Alexander Mallick, Grand Rapids, Michigan. — Resolved that His Eminence Metropolitan Antony request his Beatitude Patriarch Theodosius to use his good offices to secure the calling and convening of an Orthodox Ecumenical Council. Carried.

2. Proposed by Mr. George Dibs of Los Angeles, California. — Resolved that in order to expedite the business sessions of the General Assembly, the Credentials Committee pass a list of delegates to the convention sent by parishes and have a central "sign up" previous to the first session. This sign up for committees

could then be announced at the first meeting and allow the business to proceed without three hours of roll call and confusion. Carried.

By the Sunday School Committee:

3. Whereas a Department of Religious Education has been formed and in operation for the past two years and whereas it has functioned to the best of its ability, but never the less inadequately and whereas a Clergyman who is the Pastor of a Parish cannot devote enough time to this job, be it resolved that his Eminence Metropolitan Antony Bashir appoint a full time paid Clergyman as Director of the Department of Religious Education. Carried.

4. Whereas the Sunday School children have not a specific hymnal for singing of Orthodox songs within their capacity during the Sunday School sessions and whereas such music is most definitely needed and is greatly helpful to the moral and enthusiasm of said Sunday School children, be it therefore resolved that the Department of Sacred Music be asked to act immediately upon this need, giving us such a special hymnal. Carried.

5. Resolve that preference be given to available Orthodox material for Bible Study over the David C. Cook material. Carried.

Resolutions submitted by the Miscellaneous Committee:

6. Whereas, it is to the best interests of all Churches of this Archdiocese that there be a full and constant exchange of information between the various parishes as to their accomplishments and problems, and as to their histories; and

Whereas, exchange of information as to methods of operation, the Choir, Sunday School, Church Organizations, their composition and problems, would permit any Church to learn through the experience of others and;

Whereas, the Archdiocese Magazine, THE WORD is deemed to be the proper medium for the disemination of such information and data; and

Whereas, round table discussions among the Presidents or members of the Boards of Trustees of the various Churches at the annual Archdiocesan Conventions is deemed to be of great value and assistance.

Now, therefore, be it hereby resolved:

That each of the Churches of this Archdiocese shall be called upon to appoint a "Historian," whose function it shall be to prepare and submit a history of the said Church in capsule form, and full information as to the methods of operation, the Church organization, their composition, attainments, and problems, to the Archdiocese Magazine.

That, "The Word" shall cause the said report to be published in that magazine, at least one of such reports to be printed monthly.

That, as part of the regular agenda at each convention of the Archdiocese hereafter to be held, there shall be proper arrangements for round table discussions between delegates of the various Churches represented, such delegates to be preferably Presidents or members of the respective Boards of Trustees.

That, each of the Churches of this Archdiocese be presented with a copy of this resolution and be called upon to abide by the terms hereof as designated by the Editorial Staff of "The Word." Carried.

7. The following resolution was introduced by Robert Laham, St. George Church, Boston:

Beginning with the next annual convention, credentials of delegates will not be valid unless prior to the convention or at the time of Roll Call, the parish being represented is in good standing. Resolution was carried.

8. The Resolutions Committee submitted the following resolution:

Resolved, that a grateful vote of thanks be extended to the Pastor, Board and parishioners of St. Elias Church of Toledo, O., for their efforts in providing for the Archdiocese a convention which will be remember as an excellent and outstanding convention, and that to their everlasting credit many new ideas introduced at the convention were extremely beneficial to our Orthodox faith.

The resolution was accepted by acclamation. The General Assembly delegates also gave a vote of thanks to the acting chairman, John Khouri, for accomplishing a difficult task of carrying the resolution committee report to a conclusion.

XVII. 1961 CONVENTION SITE

After information was presented by Father Thomas Skaff of St. George's Church of Houston, Texas, and Mr. Montjoy, manager of the Shamrock Hilton Hotel of Houston, about the 1960 Convention in Houston, there was spirited bidding for the 1961 Convention.

Father Thomas Ruffin bid for Detroit. Father Michael Husson and Mr. William Zarick bid for Miami, Florida. Father Paul Romley and James Davis bid for Pittsburgh, Pa. Detroit withdrew its bid in favor of Pittsburgh, and asked consideration for the 1962 Convention. John G. Khouri bid on behalf of New England SOYO's six chapters, but then postponed the bid until 1962.

A vote was taken giving Pittsburgh 271 votes and Miami 166 votes. A motion to accept Pittsburgh as the 1961 Convention site was accepted by acclamation.

XVIII. ELECTION OF NEW TRUSTEES

Mr. Albert J. Corey requested not to be nominated for election as an active member of the Board. He was appointed by acclamation as an honorary life member of the Board in appreciation of his past loyal services to the Archdiocese, with full rights of attending the meeting and taking part in all discussion and voting. Messers William Farha and Moussa Souaid were reelected for another three years, and Mr. Nicholas H. Shaheen of Canton, Ohio, was appointed by His Eminence a member of the board for three years.

Metropolitan Antony made the following appointments for the ensuing year: Father Paul W. Moses, Director of Religious Education Department; Father James C. Meena, Director of Sacred Music Department; Albert Maykel and John G. Khouri were appointed again as chancellor and vice-chancellor respectively of the Archdiocese; Mr. Richard G. Joseph of Toledo was again appointed as advisor on youth problems to the board.

A rising vote of thanks and support to the Metropolitan and the members of the Board of Trustees for their continued hard work and sincere services to our beloved Archdiocese.

XIX. OLD BUSINESS

None.

XX. NEW BUSINESS

Mrs. Esther Deeb of Norwood, Mass., submitted the following proposal: Whereas, Orthodovy is our life, and whereas, the propagation of the faith is our major work, and whereas, thousands of individuals are involved in teaching or learning Orthodoxy, and whereas, we should be proud that we are so close through background to all the places that Christ Himself lived and taught and as crucified for us; Be It Resolved, that, a committee be appointed by the Metropolitan to study the advisability of having a pilgrimage to visit the shrines of Christendom. The report of this committee will be ready for the next Archdiocesan convention.

Bill Barrow recommended the creation in all parishes of a chairman of Archdiocese collections. Immediately following the convention a letter recommending installation of a chairman be included in local Constitutions.

Motion by John Ameer that 5% of the gross income of each parish in the Archdiocese be given to the Archdiocese Treasury. The gross income will not include the collection from the per capita tax on each communicant in the parish. Seconded by Abe Abraham.

Acting chairman John Khouri declared the motion out of order since it was a matter for the Finance Committee.

Invitation of the Eastern Region SOYO convention in Washington was extended by George Elias.

Convention close at 6:00 p.m. was marked by a prayer by Metropolitan Antony.

Respectfully submitted,

JOHN R. AMEER, *Secretary*

Archdiocesan Office

BAPTISMS

SEPTEMBER—OCTOBER, 1959

By: Archpriest C. Abou Adal, Worcester, Mass.

HADDAD, Stephen Edward; June 21, '59; William Michael Haddad & Adel Mary Rezuke; George Rezuke & Effie Abdelnour.

MARKARIAN, Paul David; Aug. 9, '59; Murad Harkarian & Rita Martha Salloum; Fred Salloum & Helen Altoonian.

By: Fr. Gabriel Ashie, Englewood, N. J.

CONTOS, Valeria; Feb. 14, '59; Satorios Contos & Carol Econom; Mary Ann Demas.

POPADYK, Linda Jean; May 28, '59; John M. Popadyk & Mary Ann Fellows; Eugene Pacovella & Helen Pacovella.

By: Fr. John D. Bohush for Fr. Michael Buben, Geneva, N. Y.

THOMAS, Julia Anne; April 12, '59; Thomas A. Thomas & Margaret Ajay; Francis Norman & Julia Joseph.

By: Archimandrite David Cassis, Utica, N. Y.

KHAMMAR, Mitchell; June 14, '59; Edward Khammar & Freida Marie Haddad; Solomon Haddad & Leona Phillpey.

By: Fr. Dositei Obradovich, Phildelaphia, Pa.

RONTHIER, Dorothy M.; Sept. 9, '29; George Stanley Ronthier & Violet Kathleen Roche; Edward Ghazal & Alice Ghazal.

By: Fr. George R. George, Danbury, Conn.

ABRAHAM, Michael Abdoo; July 10, '59; Alfred Abdoo Abraham & Cecelia Ramey; Joseph Ramey and Helen A. Wichers.

DEEB, Karen Joyce; June 12, '59; Basil Deeb & Jeanette Deeb; Nicholas Attick & Jeanette Baylouni.

By: Fr. Thomas E. Green, Phoenix, Arizona

LEIDINGER, Martin oseph; Aug. 8, 1948; Martin Leidinger & Mary Mehes; Zacharias Boian and Jenny Boian.

LEIDINGER, Martin; Dec. 31, 1905; Nicholas Leidinger & Mary Martin; Zacharias Boian.

SAOUD, Sandra Anne; Jan. 3, '58; Ramzy Saoud & Peggy Haddad; William Moses Aboud & Marian Cody.

By: Fr. Emile Hanna, Ottawa, Ont., Canada

BESHARA, Joseph; Jan. 4, '59; Abraham Beshara & Emile Ghie; Nabeeh Karam & Ruth Beshara.

DAVID, Eugene E.; June 22, '32; Earl Rutherford & Dolly David; Caesar Malham & Victoria Ellis.

GHAREEB, Andrew; Feb. 7, '59; Joseph Ghareeb & Shahla Hanna; Abraham Beshara & Samira Skaff.

KARAM, Gerald Michael; Aug. 30, '58; Frederick Karam & Bernice Shaheen; Victor Saikaley & Sylvia Elias.

KARAM, Helene; Dec. 30, '58; Lutfy Karam & Tamam Saikeley; Richard Farreh & Fadwa Ellis.

MOBAYED, Freda Ann; March 22, '59; Elie Mobayed & Eva Saikeley; Emile David & Shaflka Aboud.

SAIKALI, Darlene Mary; April 28, '59; Joseph Saikali & Sherlly Poirier; Saleen Saikali & Martha Salhany.

SAIKELEY, Albert L.; Sept. 12, '58; Mike Saikeley & Nabiha Saikeley; Toufic Saikeley & Mary Ellis.

SAIKELY, Victor George; Dec. 22, '58; John S. Saikely & Georgette Macoronie; Mike & Kathen Saikely.

SHAHEEN, Elaine M.; April 25, '59; George Shaheen & Sadi Zahab; Isber Ssaikeley & Fadwa Ellis.

By: Archpriest Benjamin T. Hoffiz, Detroit, Mich.

AJLUNI, Cynthia Mary; April 21, '59; Shafiq Ajluni & Mary Ajluni; Sabri Ajlouny & Leila Kattua.

AJLOUNY, Saleeba Hanna; June 16, '58; Hanna S. Ajlouny & Suad S. Misler; David M. Ajluni & Ann Ajluni.

By: Fr. Nicholas Husson, El Paso, Texas

MALOOLY, Richard Patrick; April 20, '58; Richard Malooly & Marjarie Elias; Edward Elias & Mrs. Albert Malooly.

By: Exarch Easa Kanavati, St. Paul, Minn.

ABRASS, Barbara Margaret; July 1, '59; Herbert Elias Abrass & Bernice M. Ziton; Edward Ziton and Mrs. Richard Markos.

By: Fr. Elias G. Karim, San Francisco, California

ASWAD, Thomas Mitchell; March 6, '59; Fred M. Aswad & Beverly L. Waller; Kamel Aswad & Ruth Rahall.

By: Archimandrite Basil Kazan, Toledo, Ohio

COREY, Deborah Mary; March 6, '59; Tufe Corey & Evelyn Sahlie; George Saba & Freda Kassab.

GEORGE, Matthew David; June 29, '59; Dalour George & Elaine Shemas; Albert Joseph & Rose Darah.

HUNT, Michael Charles; Feb. 27, '59; Eugene Lewis Hunt & Sarah Salhany; Michael G. & Rose Helal.

By: Archpriest Nicholas Kobbs, Akron, Ohio

BOWSER, Stephen Joseph; Aug. 20, '59; Joseph Owen Bowser & Dorothy Jean Johnson; Joseph & Martha Haddad.

By: Fr. Ilyas Kurban, Boston, Mass.

FAYSAL, Patrice Miriam; May 15, '59; Samuel Michael Faysal & Adeline Reil; George & Irene Laham.

KOURI, Paul Michael; Aug. 24, '59; George Samuel Kouri & Annette Handy; Edward Nicholas & Janet Koury.

SHAHEEN, James K.; June 7, '59; James K. Shaheen & Ruth Miller; Nicholas K. & Sarah Shaheen.

By: Fr. Michael F. Massabni, Altoona, Pa.

ZAKEM, Marianne G.; Aug. 9, '59; George Zakem & Beatrice A. Chakumanian; Mrs. Erneast Nassif.

By: Fr. James C. Meena, Los Angeles, Calif.

ELIAS, John Anthony; April 24, '59; John Elias & Carmen Abraham; Albert Koury & Hilda Abraham.

By: Fr. Paul W. Moses, Boston, Mass.

AFFSA, Douglas Charles; June 4, '59; George E. Affsa & Mary Kassab; Charles Affsa & Rose Salhaney.

AFFSA, Duane Russell; June 4, '59; George E. Affsa & Mary Kassab; Russell Affsa & Nellie Bouris.

ASWAD, Richard Paul; May 5, '59; Robert L. Aswad & Lorraine E. Sabbag; Mitchell Aswad & Matilda Sabbag.

SAKAKINI, Diane Marquerite; July 17, '59; Albert Sakakini & Jo-Ann Riordan; John Sakakini & Rose Marie Sabbag.

By: Fr. Elias Nader, Brownsville, Pa.

ZELLIE, Carl Chester; Oct. 20, '37; Stanley Kach & Bertha Zellie; Edward Zellie & Elizabeth Holyfield.

By: Fr. Zacharia Nasr, Iron Mountain, Mich.

ABRAHAM, Cindy Jeanne; May 30, '59; Richard Eli Abraham & Jean F. Broullire; S. M. Abraham & Sylvia Repaich.

By: Fr. John Newcombs, Beckley, W. Va.

BASSETT, Lila Elizabeth ; Aug. 3, '58; Sammy Assad Bassett & Mary Elizabeth Rahal; George Moses Rahal & Amelia Rahall.

MICHAEL, Debra Marie; July 28, '58; John L. Michael & Marie Tate; Alex Michael & Lorena Mullens.

RAHAL, Samuel Paul; Feb. 17, '59; George M. Rahal & Phyllis Houchins; Sammy A. Bassett & Malaky Corey.

By: Fr. John Nicholas, Washington, D. C.

AYOUB, Joanne; Nov. 16, '58; Norman J. Ayoub & Laura Ayoub; Issa & Hilwah Fawall.

AYOUB, Kathyn M.; April 30fi '58; Sami J. Ayoub & Ellen Saah; Fred Saah & Martha Ayoub.

HANNA, Ktherine Marie; Oct 24, '58; Taisir N. Hanna & Rose Marie Misler; Alexander Quatsha & Lorraine Salamy.

HIER, Thomas Charles; June 4, '58; Harry Henry Hier & Evelyn M. Kogok; J. H. Kalil & Helen Mary Keart.

By: Fr. Dositei Obradovich, Philadelphia, Pa.

ANDREWS, Nancy; May 26, '59; Amen Andrews & Alberta Venore; Burk & Mary Andrews.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

BADEEN, George Robert; May 28, '56; Alfred J. Badeen & Louise Hale; Joseph Badeen & Adeeba Samara.

BADEEN, James Alfred; Sept. 13, '54; Alfred J. Badeen & Louise Hale; Joseph Badeen & Adeeba Samara.

DEEBA, Michael Elmer; May 14, '58; Elmer M. Deeba & Florence Shadid; William Rahill & Lorence Farha.

DEEBA, Deborah Gay; May 7, '56; Elmer M. Deeba & Florence Shadid; William Rahill & Lorence Farha.

SAMARA, Don Slia; May 10, '56; Don E. Samara & Norma Jean Munday; Dr. Sam Kouri & Joy Ablah.

SAMARA, Michele; Aug. 27, '58; Don E. Samara & Norma Jean Mupnday; A. C. Rahill & Jacqueline Kouri.

SAMARA, Vickie Lea; June 19, '57; Don E. Sarmara & Norma Jean Munday; George Ablah & Charlene Rahill.

By: Fr. John Reinhold, Los Angeles, Calif.

DALOOL, Deborah Ann; Apr. 15, '59; Charles W. Dalool & Marilyn Culotaa; Lauise Dalool.

DALOOL, Victoria Lynn; Nov. 17, '57; Charles W. Dalool & Marilyn Culotta; Helen Dalool.

DE FIORE, Patrick Francis; Apr. 30, '59; Patrick Leonard DeFiore & Sadie A. Elias; Eugene Desper & Margaret Hagerly.

ENYART, Patricia Lynn; March 22, '58; Kenneth Warren Enyart & Esther Dalool; Laurice Dalool.

ENYART, Theresa Helen; Aug. 5, '59; Kenneth Warren Enyart & Esther Dalool; Laurice Dalool.

OAKLY, Mary Elizabeth; May 12, 59; George W. Oakley & Mary Dalool; Dolores Dalool.

By: Fr. Paul W. Romley, Pittsburgh, Pa.

MOSES, Darlene Sadie; Dec. 24, '58; William Daniel Moses & Mary JoAnn Lafferty; Daniel Solomon & Velma Thomas.

By: Fr. Anthony Sakey, Flint, Mich.

SALEM, Daniel Robert; Jan. 15, '59; Fred Assad Salem & Joann E. Hendregon; Frederick & Angeline Salem.

SALEM, Harry Assad; Aug. 27, '58; Harry Assad Salem & Patricia Ann Christensen; Norman Salem & Donna Christensen.

By: Fr. Gabriel Salhany, Niagara Fals, N. Y.

ASWAD, Laura Anne; July 10, '59; Richard F. Aswad & Grace Bishara; William Bishara & Elaine Sorour.

By: Archimandrite Athanasius Saliba, Worcester, Mass.

DARLING, Janet Mary; May 18, '59; John E. Darling & Brenda A. Maloof; Janet K. Pelaquin.

DEBS, George Arthur; April 30, '59; John E. Debs & Jean A. Corey; Abraham F. Moore & Gail M. Corey.

HADDAD, Jayne Elizabeth; May 27, '59; Ernest J. Haddad & Elsie Streeter; Edward Haddad & Sadie Ezen.

HUSSON, John Elias; Feb. 15, '59; Elias A. Husson & Ruth S. Salvidio; George Husson & Ann Koury.

By: Archimandrite Gabriel Samne, Canton, Ohio

JOSEPH, Anita Marie, June 15, '59; George Charles Joseph & Mary Lou Abdo; Ferris A. Esber & Dolores A. Shaheen.

VANCE, William Esper; Oct. 15, '58; John W. Vance & Marian R. Esper; Esper Tomey & Carey Esper.

By: Economos M. G. Simon, Paterson, N. J.

MARTORANA, Sal Joseph; May 24, '59; Salvator Martorana & Lillian Kaliel; Fred J. & Harriet Habib.

NAHASS, Louise Mary; July 5, '59; Richard Nahass & Suraya Shohfi; Alfred Nahass & Louise Menna.

By: Fr. Thomas Skaff, Houston, Texas

FOTEH, Joanna Catherine; April 16, '58; Jabra F. Foteh & Suhaila B. Cook; Robert M. & Olga Mousa.

GEORGE, Frank Elis, Jr.; April 6, '59; Frank George & Jeanette Stephan; Murphy George & Hazel Condos.

By: Fr. Theodore Ziton, Montreal, Canada

ASSALY, Dawn Elizabeth; April 30, '59; George Assaly & Leona Habib; Edward C. Shatilla & Audette Courey.

KANEB, Edward John, Jr.; May 1, '59; Edward John Kaneb & Katherine Keddy; Fred & Mrs. Kaneb.

NACKLEY, George; April 14, '59; Joseph Nackley & Henriette Mechellani; Emile Nackley & Farida Saad.

RAHAL, Allen Joseph Michael; Marcel Rahal & Jemilie Haddad; Ted Nassif & Ratibi Rahal.

TABAH, Mark John; July 5, '59; George Tabah & Marina Sarraf; Fayez Tabah & Sadie Ayoup.

MARRIAGES

By: Archimandrite Gregory Abboud, Toronto

ROSSY, Edmund Peter & Shirley Juan Assad; Sept. 13, '59; Raymond Rossy & Josephine Aziz.

By: Archpriest C. Abou Adal, Worcester, Mass.

LANE, Nick & Tatiana Chludev; Aug. 9, '59; G. W. Blarden & Alexandra Chludev.

MITCHELL, Nicholas & Carol Sanger; Aug. 28, '59; Eli Mitchell & Anette Mitchell.

By: Archimandrite David Cassis, Utica, N. Y.

MERCIER, Joseph & Doris Abbott; Sept. 20, '59; James and Patricia Abbott.

By: Fr. Thomas E. Green, Phoenix, Arizona

LEIDINGER, Martin & Mary Mehes; Sept. 20, '59; Zacharias & Jenny Boian.

By: Fr. Emile Hanna, Ottawa, Ont., Canada

ABRAHAM, Chicry & Nancy Saikaley; Sept. 20, '59; A. Abraham & Loris Saikaley.

By: Archpriest Benjamin Hoffiz, Detroit, Mich.

FAHOOME, Robert A. & Eleanor Barham; Oct. 4, '59; Joseph Fahoome & Jeanie Wadad Barham.

KATTUAH, Sami E. & Christa G. Huelka; Sept. 27, '59; Raid E. Kattauah & Vrsula Huelke.

By: Exarch Easa Kanavati, St. Paul, Minn.

ZAINE, Joseph James & Beverly Ann Zien; Jan. 18, '59; R. G. Hodge & Joan Mary Zien.

By: Fr. Elias G. Karim, San Francisco, Calif.

STONE, Earl Douglas & Joyce Carson; Sept. 6, '59; Evangelos D. Bosniadis & Virginia Barrett.

SYUFY, William & Helen Murr; Sept. 22, '59; Nicholas M. Sahati & Bedelia Anthony.

By: Fr. Peter Krochta, Terre Haute, Ind.

IRVIN, John Lee & Marsha Rose Malooley; July 19, '59; Lt. R. S. Malooley & Saundra Malooley.

By: Fr. Ilyas Kurban, Boston, Mass.

KALIL, Arthur George & Dolores Mary Ertbawey; Oct. 11, '59; James J. Kalil & Rose Tangookian.

MICHAEL, Mitchell A. & Ann E. Kenderski; Sept. 13, '59; George A. Michael & Libby Michael.

MILLAR, Charles L. & Frances C. Maloof; Oct. 11, '59; George E. Dove & Jennette Richardson.

By: Fr. John Newcombe, Beckley, W. Va.

RAHAL, George Moses & Phyllis Houchins; Sept. 8, '59; Sammy A. Bassett & Mary Elizabeth Bassett.

By: Fr. John Nicholas, Washington, D. C.

BUCHANAN, Alex Allen & Nancy Laverne Alberts; Sept. 20, '59; C. C. Copeland II & Darlene Alberts

FOGHOMONIAN, John E. & Yvonne Corbin; Aug. 30, '59; Victor Abdow & Lucil Corbin.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

BADEEN, Alfred & Louise Hale; Sept. 20, '59; Joseph Badeen & Adeeba Samara.

By: Father Paul Romley, Pittsburgh, Pa.

ROY, Edward & Rose M. Davin; Oct. 4, '59; Carmen Depalo & Helen Cutone.

By: Archimandrite A. Saliba, Worcester, Mass.

HAYEK, George N. & Helen L. Zabawa; June 28, '59; Ernest S. Hayeck & Patricia Zabawa.

KALIL, Eli D. & Marie A. Zroio; Sept. 20, '59; George D. Kalil & Rose Docimo.

By: Economos M. G. Simon, Paterson, N. J.

GHAHARI, Shoja & Marie Kawash; Sept. 3, '59; Edward Dacosta & Marie Dacosta.

SLABY, Michael & Rose Jacob; Sept. 20, '59; Sam Slaby & May Tabeek.

By: Fr. Theodore Ziton, Montreal, Canada

HALIKAS, James & Doreen Reffca; Sept. 5, '59; Philip Jabour & Joan Reffca.

KOURY, Gabriel Namitallah & Lorraine Mary Daher; Sept. 20, '59; Allan & Diane Koury.

SAAD, John & Sonia Mary Boutara; Aug. 30, '59; Freddy Saad & Helen Abraham.

SAYKALY, Nicholas & Muriel Arpin; Fred Abdo and Frillie Hrudko; Aug. 16, '59.

YARED, Paul Emile & Marie Gemma Armaza Souaid; July 26, '59; Sam Malik & Pauline Souaid.

FUNERALS

By: Archpriest C. Abou Adal, Worcester, Mass.

HADDAD, Lutfiya; 54; Sept. 6, '59; 2 sons, 3 daughters.

SALEM, Abraham; 74; Aug. 25, '59; Widow, 3 sons, 3 daughters.

By: Fr. Gabriel Ashie, Englewood, N. J.

DEEB, Jack; 70; Sept. 23, '59; 2 brothers, 1 daughter.

By: Fr. Alexander Curry, New Castle, Pa.

EAZOR, Michael; 61; Sept. 18, '59; 2 brothers, 1 sister.

By: Fr. Paul Schneirla, Brooklyn, N. Y.

HADAD, Josephine; 49; Feb. 22, '59; Mother, brothers, sisters.

By: Fr. Dionisius, Brooklyn, N. Y.

HANNA, Mary; 85; July 18, '59; 3 sons, 2 daughters.
REZK, Imelia; 64; Sept. 2, '59; 2 sons.

By: Fr. Thomas E. Green, Phoenix, Arizona

KOORY, Emily; 59; Sept. 10, '59; 1 son, 4 daughters.

By: Fr. Emile Hanna, Ottawa, Ont., Canada

KARAM, Cellia; 65; Sept. 26, '59; 2 sons, 1 daughter.

By: Fr. Elias G. Karim, San Francisco, Calif.

NAIFY, Lee A.; 59; Sept. 16, '59; brothers and sisters.

By: Archimandrite Basil Kazan, Toledo, Ohio

BAZ, Minnie; 59; Sept. 18, '59; Husband.

By: Fr. P. W. Moses, Boston, Mass.

DIKMAK, Abdellah; 69; Sept. 26, '59; Wife, 3 sons, 3 daughters.
TAWA, Habib John; 72; Sept. 13, '59; Wife, 5 sons, 2 daughters.

By: Fr. Herbert G. Nahas, Wilkes-Barre, Pa.

JAMES, Luther, Jr.; 6; Aug. 7, '59; Parents.

By: Fr John .Nehrebecki (for Fr. M. Simon of Paterson, N. J.)

MOUSSAB, Lucy; 78; Sept. 10, '59; Husband, 3 sons, 3 daughters.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

BIRD, Besma Jalbout; 82; Sept. 25, '59; 2 sons, 3 daughters.

By: Fr. John Pirozzi, Albany, N. Y.

ABDELLA, Easber; 76; Oct. 6, '59; Wife, 4 daughters.
BETOR, Mary; 97; Sept. 27, '59; 1 son, 4 daughters.

By: Fr. James Rottle, Austin, Texas

ABDO, Katherine; 86; Sept. 24, '59; 4 sons, 4 daughters.

By: Archimandrite Gabriel Samne, Canton, Ohio

KOURI, Carl Shaheen; 55; Oct. 9, '59; 1 son, 2 bros., 4 sisters.

By: Fr. Thomas Skaff, Houston, Texas

BARROW, Mike J.; 45; May 24, '59; 3 brothers.
JAMAIL, Nora; 54; Sept. 15, '59; other, 3 daughters, 1 son.
MAXFIELD, Anita Mae; 12 hours; Aug. 23, '59; Parents.

NEWS OF THE PARISHES

(Continued from page 12)

people who have given of their time, and who have earned the love and respect of every member of the Young People's Association. This is all we have to give them, it is only a token of the esteem we have of them, but we hope they will accept them in the manner in which they are presented, with love.

HONORARY MEMBERSHIP CERTIFICATES:

Mrs. Jamilla Haddad Nawfel, Mrs. John S. Ayoub, Mr. Robert P. Zahka.

ACHIEVEMENT AWARDS: *Choir,* Marilyn Tartar; *Sunday School,* Mary Abdelahad.

HONORABLE MENTION AWARD from North American Council of SOYO Contest to Kenneth Nashawaty.

Rev. Ilyas Kurban made the awards for St. George Church. He expressed his appreciation for the help and cooperation given to him by all age groups especially the youth who have enhanced the betterment of our Church. Recipients are:

ADULT FELLOWSHIP: Charles Aymie; SONS & DAUGHTERS OF ST. GEORGE: Jenny Shaker; SUNDAY SCHOOL: Louis Cardoos; CHOIR: LILLIAN JOSEPH; ALTAR BOY: Fred S. Maloof.

HONORABLE MENTIONS to Adele Moses of the Sunday School, Gloria Deeb of the Choir and Office staff; Doris Joseph of the Choir and Office staff, Michael George of the Altar Boys.

ESSAY WINNER in the N. E. Region of SOYO and North American Council of SOYO, Faith Hanna.

We were fortunate to have as guest speaker Brother Panteleimon from the Holy Cross Theological Seminary. His subject was *Spirituality Among Our Youth.* Other guest speakers were Monsour H. Laham, lay chairman of the Board of Trustees of our Archdiocese, Nicholas Hanna, President of the N. E. Region of SOYO, Jenny Shaker, President of Sons & Daughters of St. George and Allice Shallah, Treasurer of St. John Young Peoples Association.

The highlight of this banquet was the presence of the Very Rev. Stephen H. R. Upson who was our main speaker. Father Stephen served at the Liturgy with Father Ilyas and delivered the sermon of the day. His talk to the youth at this banquet was most inspiring. He expressed his faith in the young people and that responsibility should be delegated to them. He made an assured comment that a unified Orthodox Church in America is prevalent and urged the young people to promote a united Orthodox front. It was certainly wonderful having Father Stephen back home even if only for a day.

The teenagers and young people who served the food, the committees who put their minds and efforts together to plan an excellent Orthodox Youth Sunday, and the Reverend Fathers who steered all of their doings all deserve a great deal of praise for an excellent job well done. The actions and interest of the youth in our Church guarantees us of a bright and secure future for Orthodoxy.

Among our activities for the month will be a lecture by Rev. Ilyas Kurban on the Meaning of the Divine Liturgy, a lecture by Rev. Paul Moses on the Meaning of the Marriage Sacrament and the Church's views on divorce and a lecture by Father Alexander Schmemann of St. Vladimir Seminary, New York, on the history of the Church centered around the schism between the Roman Catholic Church and the Orthodox Catholic Church. A Retreat for the entire region will be held. Social activities for the month include a Splash Party, and a Halloween Party.

"A HAPPY THANKSGIVING" to all our fellow Orthodox.

Note — Features have been cut to a minimum for this issue of *The Word* in order that we may include all reports of the convention in this one issue. We urge you to file this issue as a handy, complete reference for future use.

LYON, MR. & MRS. S.
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